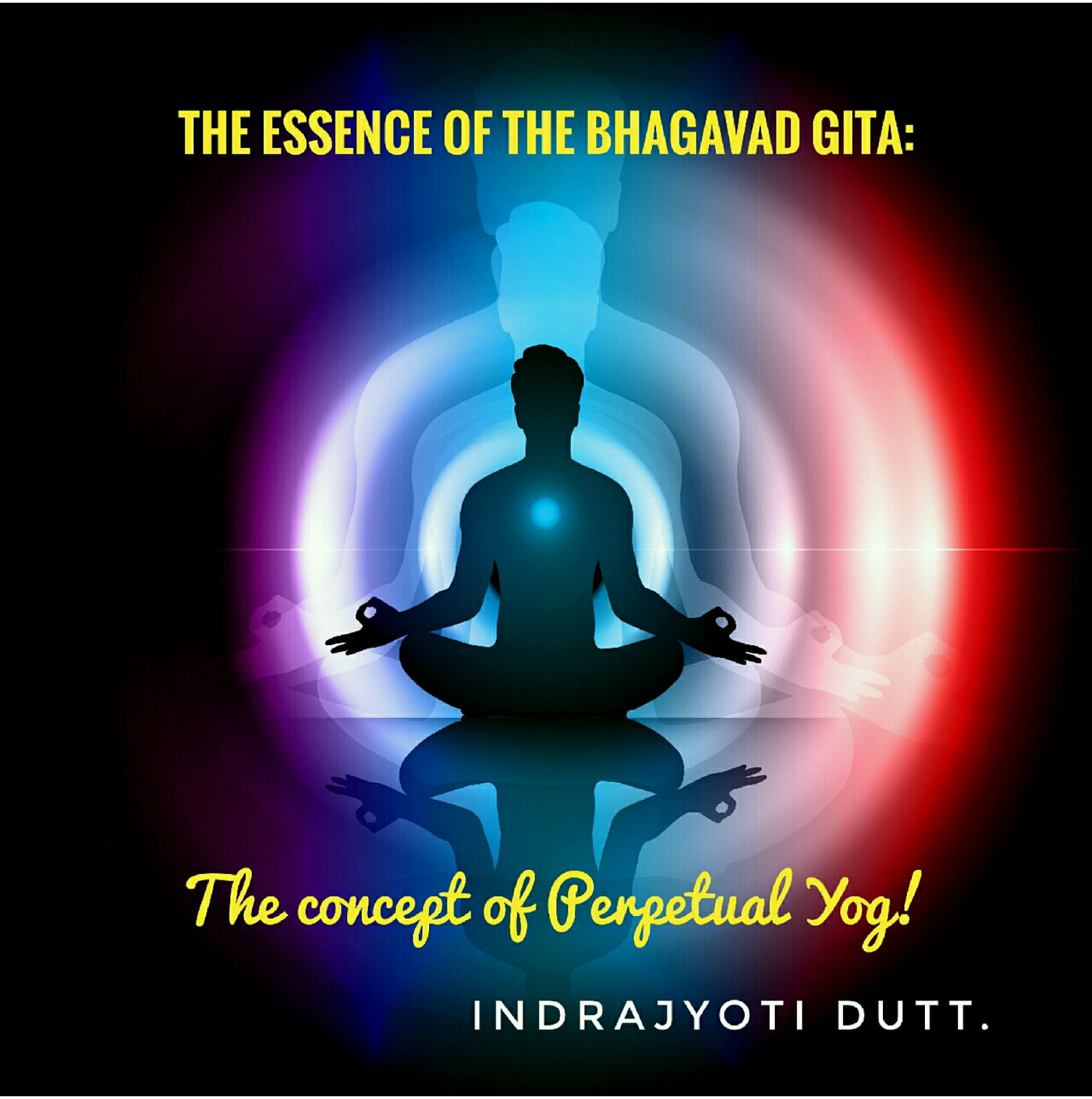
THE ESSENCE OF THE BHAGAVAD GITA:



The concept of Perpetual Yog!

INDRAJYOTI DUTT.

The essence of the Bhagabad Gita:

The concept of perpetual Yog!

(Subjective commentaries of the shlokas of the Bhagabad Gita arranged alphabetically)

PREFACE

The Superscription of the book 'the essence of the Bhagabad Gita: the concept of Perpetual Yog' by Sri Indrajyoti Dutt and the succession of the introduced topics in the book is not only thought-attractive but also a producer of various paths of discernment and Research. It is written by translating the subjects discussed in the ancient Indian book 'Bhagawat Gita' into English. Unlike the book 'Bhagawat Gita as it is' which is translated into Assamese, its vocabulary is not used here nor has any ground to be used for. Even then along with the plain and simple translations of the subjects (Shlokas) commented in the Bhagawat Gita, there are given sayings by various researchers and philosophers that correspond to the meaning of the introduced topic. The Bhagawat Gita perhaps has a great role in the writer's conception of 'God' and in forming a sound impression about the relationship of the inner truth! And as 'God's idea sprouts-and-develops in a religious background so, the argument-established thoughts in the above cited religion based book may claim importance. A high level of feeling the relation between the universe and the creator as they exists and also making others feel such can be found here.

The Bhagawat Gita is a 'Gem' of Indian literature. It is a sub-part of the Bhisma part of the Mahabharata. Of the thirty chapters included in the sub-part 'in the first twelve are introduced the discussions between Sanjay and Dhritarastra and, Krishna's earnest explanation of such queries. The reason behind the creation of the Bhagawat Gita is the unsteady condition in the mentalities of the Mahabharatian people caused by deep inner-conflicts. Such fluctuations may also be present in the mind and soul of our writer (of this book).

The main aim of Indian Philosophy was to create in the Indian mind through the Upanishads, the Brahmasutras and the Bhagawat Gita (prasthantrayee books): ways to hear, discern and contemplate the available knowledge (of these books) and to stress on the applicability of that knowledge. The Bhagawat Gita through discussion of work, knowledge, devotion, anger, yog, moksha and other important topics, not only tries to establish the idea of the Supreme Being or, uplift one to the condition of perceiving the Supreme Being but also destroys the fear of consequences arising from the non-application of the rules of the scriptures. The writer has advanced a simple translation of the third shloka of the fifth chapter to explain the meaning of Abandonment and Sanyas which starts from the alphabet 'A'. This shloka doesn't designate the world-renouncer as 'Sanyasi'. One who living a worldy life but working disinterestedly by removing

affections and hatred, can be declared as a Sanyasi! In this way the main subject-matter occurring in the Gita, represented from the alphabets ‘A’ to ‘Y’ (Q, X and Z left out) are presented with descriptive reasons.

The Bhagawat Gita is ‘The Nectar of Devotion’. The Indian Upanishads clearly states that “if some scholar accepts the Supreme Being with his heart and mind, verily he perceives the Supreme Being and becomes immortal”. Therefore Indrajyoti Dutt has not only tried to gather spiritual knowledge but has also chosen the noble path of enabling others to do so. I wish a bright future for his writing life. (Translated)

Dr. Mrs. Arundhuti Mahanta,
M.A., Ph.D.,
Associate Professor
H.O.D of Assamese
Gargaon College

INTRODUCTION

I am not a Scholar of Sanskrit and, not a spiritualist or, an eager reader of religious books. Even then, after reading the Assamese translation of the English 'Bhagabad Gita As It Is' by a.c. Bhaktivedanta Swami Prabhupada, I thought of penning down some commentaries as to what I understood from reading of this great book. This is a highly philosophical book and its uniqueness lies in the fact that whoever reads it perceives a void in his mind about the world and, uselesss-ness in the collection of material things and, an aversion to the things that are termed as 'wealth' in the society. His mentality changes and becomes philosophical in the practical sense-helpful, donor, suppliant and a well wisher for others. He begins to see the creator embodied in all things living as well as material; the perpetuity of the creator and the destructibility of living beings as well as inanimate things-man made or natural. He acknowledges living beings' inferiority against nature (Prakriti) and also realizes the superiority of the creator (or that creative power) over nature and so begins to turn to that creative power in all sorts of his perils, either against nature or against any living beings or conditions and circumstances. Habituating thus through practice, he becomes humble over time in such a way that society remains clueless as to how he acquired such humility. And this uniqueness (of this book) has made it pass down to newer and newer readers – and – believers, transcending religions and races, through the centuries. Such is the power of this book that once an aspirant reads it, his mentality is changed forever. And this innate power of this book also creates apprehensions in the minds of the non – readers as to the fear of alterations of their mentalities. This led me to present this beautiful book in a different way – not through a rundown interpretation chapter wise and Shloka wise but, grouping the Shlokas under various subjects or topics to let the reader know what the Lord (Krishna) told Arjun (men) on these subjects. The reader will perhaps be astonished when he will find about the vast number of subjects the Lord had spoken to Arjun (men) in the Bhagabad gita (BG). This will make the reader lose his fear of getting his mentality changed and also help him concentrate on special matters for suggestions if he finds any problem on that matter. What I have understood, I have penned down and, if my style of presentation and interpretation is similar to that of any other previous writer on this book I beg his pardon, for it is only 'co-incidental'. Having to depend on the Assamese meanings of every Sanskrit word of each Shloka to understand the gist of each Shloka, this interpretation is surely erroneous and I beg pardon from the kind reader for falsely interpreting the

meanings of these Shlokas and pray to him to kindly point them out. The Quotation from H.D. Thoreau as appearing in his book 'Walden' and given before the start of this book gives an estimation of that great philosopher regarding this book. The conclusion containing Parmenides' definition of God shows how his concept of God is similar with the one given by the Lord to Arjun. And the quotations after each commentaries show the similarity of opinions of these Religious Heads, Philosophers, Scientists, and Writers etc. with the gist of that particular shloka. I have named this book, 'the essence of the Bhagabad Gita: the concept of perpetual Yog' as I felt this is what the Lord told Arjun (men) in the BG, to practice yog all the time and which, I also feel, will bring man much closer to God (even if he may practice any religion) and, save his precious time from rituals and such and also, from the fear of his consequences! This practice of yog will be above all the established religions (of the world) as it will remove the gender-designation of God as male, of assigning to God a special position (as east, west etc.), removing the practice of going to places of worship (as if God exists in these places only) etc, and at the same time 'worship' God in the form of carrying out his everyday duties as, maintaining and supporting himself through an (any type of) exertion is more important than using up of endless time in pleasing God through various types of worship. Thus, it perhaps is the greatest of all religions as it enables worshipping God all the time (by performance of Yog) while carrying out his assigned duties on earth. And I also felt, what fighting was for Arjun as a duty, it is 'working' or trying to earn one's daily bread for the common man. So fight in this book is being interpreted as, 'work'. To save the reader from the Labour of uttering the words 'said the Lord to Arjun thus' at the start of each Shloka, I have written the first Shloka in this manner and have provided three dots at the start of the other Shlokas. Chapters are written as Ch. and Shlokas as Sl. While writing my ideas through these commentaries, I do not intend to attack or criticize the base religion of this book or any other religion(s) of this world. If the intelligent reader so feels it, it is from his own viewpoint. What the Lord told Arjun I think was for the whole humankind and so I have given the word 'men' after Arjun's. Last, but not the least, I express my sincere and heartfelt thanks to Dr. Mrs. Arundhuti Mahanta, associate Professor of Assamese, Gargaon college, who after my request, inspite of her ill health, wrote a 'Fitting" preface to the book; and also to Mr. Imran Shah, former President of Assam Sahitya Sobha, Dr. Mr. Protim Sharma, Associate Professor of English at Dikhowmukh College, Gaurisagar and, Dr. Mrs. Nirupama Bhattacharya, associate professor of philosophy, Sivasagar college and a prolific writer herself who spending their valuable time, read this book and gave their

valuable comments on it. I thank Dr. Mr. Protim Sharma for his advice to ‘edit the book’ without which advice the various minor mistakes occurring in this book would never have been corrected. This book would have been incomplete but for the painstaking efforts of Mr. Bhaskar Kumar Das who undertook the DTP of this book. So, here follows what the Lord told Arjun (Men) about different subjects in the Bhagabad gita (BG).

Indrajyoti Dutt,
Sivasagar

P.S: some shlokas and much of the commentaries are edited and their spellings corrected while some quotations are added and altered and others deleted for this e-version.
Two shlokas have been rewritten to give a better meaning and some more quotations added to the first and second (ebook) editions to give some added emphasis to the meaning of the shlokas and their commentaries.The cover picture have been changed from the first edition.

Dedicated to my mother who always urged in us, her children, the three R's and, to my niece Drifa, who was enthusiastic about this book!

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the Bhagabat – Geeta, since whose composition years of the Gods have elapsed, and in comparision with which our modern world and its literature seem puny and trivial; and I doubt that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.

Henry David Thoreau in "Walden"!

(1) On Abandonment / Asceticism / Detachment

1. "Said the Lord (Krishna) to Arjun thus: one should know him to be a regular ascetic (Sanyasi) who never doubts nor has any cravings (and) is above opposites; verily, (he perceives) happiness and becomes completely free from bondage" (ch.5, sl.03).

How can one be an Ascetic if he does not doubt? Because, if one will doubt it will mean he is not sure about the outcomes of work or works of others; which will also mean that he was eagerly waiting for a good outcome or pleasant and praising words. What about craving? Because, one who will desire anything, how can he become an ascetic? Because, desires rule the mind and are directly connected to any of the six senses; so, one who has desire will never be an ascetic. What is meant by 'above opposites?' Let us first know what opposites are! It refers to the co-existence of qualities of anything. It means the good and bad of anything; or about the rightness or wrongness or usefulness or uselessness of anything. So, above opposite's means, he is not concerned with the goodness or badness etc. of any person or thing. Opposites do not concern him. Now, how come Ascetism bring him happiness? One must here remember that happiness is not an outside thing or condition but only an inward or mental feeling, a perception. Outside sources cannot confer happiness to anybody. So, an ascetic feels happy as he does not doubt anyone, anything, any condition or any circumstance. Nor is he desirous of anything. So, he has no sadness to reflect on the desired, unreceived thing or condition or from the person expected. He remains more or less in a neutral or calm condition as goodness or

badness, joys and sorrows, heat or cold etc. (dualities) cannot affect him. Absence of these conditions makes him happy.

2. … (one) whose intellect is devoid of attachment, has control over his sensory organs, who has no longings at all places, through abandonment (detachment), receives the supreme in the form of performance of one's own work" (ch.18, sl.49).

What is the Supreme here? The Supreme Being! How can one receive the Supreme Being? Not receive but, perceive. Because Ascetics have no concept or intentions of gratification; they are satisfied with whatever they get. They can concentrate on their own works and (leave out other things) thus finding time for virtue. Naturally one who is virtuous has a special perceptive power in seeing goodness everywhere. Such people are also capable of perceptions, difficult to perceive, like – God.

3. … Arjun (men) should know that what is called Abandonment (Sanyas) is also called Yog. Verily, no one who cannot shed the desire of sensual gratification can be a Yogi" (ch.6, sl.02)!

This Shloka clearly establishes the superiority of mind over the body. How is abandonment and Yog same! Actual abandonment means detachment from sensual gratification. Yog on the other hand, by making one connected with God, makes him detached. Thus, they are the same. (See also Yog)

4. … men are not free from consequences by not working; and verily, no fulfillment from abandonment (Sanyas) only" (ch.3, sl.4)!

This Shloka targets the misconceptions about Sanyas or abandonment. Most people think of Sanyas as giving up all works. This means he is not even trying to maintain his body. But, men must eat or die and eating without working will only increase the burden in the society. Thus, his aim of fulfillment or freedom of his soul from rebirth will not be achieved as he will only be parasitic through such methods. As works produce consequences, the Sanyasis' 'Parasitic' methods also produce consequences which bind his soul through rebirth. So, what is generally thought of as abandonment is only a misconception; real Sanyas means 'abandonment of consequences'.

See also ch.2, sl.59; ch.5, sl.2, 6; ch.6, sl.46; ch.7, sl.9; ch.18, sl.51-55.

* Reform must come from within, not from without (James Cardinal)

* One should not take pleasure in mental things (Democritus)

* The wise man is rich and own all things since he alone knows how to use things well; he alone is truly handsome, since the mind's face is more beautiful than the body's; he alone is free, even if he is in prison, since he is a slave to no appetite. (Cicero).

(2) On Ability:

… (one) who is devoted to him (God), who is impartial, pure, able, relinquishes all consequences, remains indifferent to happiness and misfortune, he is dear to God" (ch.12, sl.16).

Now, to be dear to god how does the question of ability arise for renouncing consequences and to remain impartial, indifferent and pure? Because, ability measures! Because a man gets so much attached to these things (consequences, happiness, misfortune etc) that to remain impartial or unbiased is difficult. Sin clings to him from the outset. So mentally, he should be able to live without gratification and indifferently. He may have to remain without friends and may even have to face ridicules. He should be able to stand up to such. Thus ability in matters of the spirit (spiritualism) counts.

* The wise should make every effort to improve them as long as this body is healthy and whole, the faculties unimpaired, old age still distant and life not yet exhausted. What is the use of attempting to dig a well when the house is already on fire (Simhasana Dvatrimsika).

* You are educated when you have the ability to listen to almost anything without losing your temper or self-confidence (Robert Frost).

(3) On Accomplishment:

… The person who tries through rigid practice and, the Yogi after many births becomes sin free and receives accomplishment. After that they go the supreme way" (ch.6, sl.45)!

What is this accomplishment? The final freedom of the soul from rebirth also known as Moksha or Beatitude! How is accomplishment dependent on rebirths and freedom from Sin? The answer can be found in the first part of the Shloka; 'one has to try through rigid practice and through Yog'. Practicing rigidly, detachments will free one from all attachments and Sin. Thus he will be sin free. Or, if he gets connected with God through Yog then, the consequences of his actions will not bind him. Thus, he will receive accomplishment. After many rebirths means many times receiving experience through knowledge of rigid practice and of Yog! Rebirth is connected with the Soul, not of the body.

*For life with no upward effort of the spirit would be incredibly dull (Norman vincent peale in "Beyond death there is life" from, 'How to Live with Life(H.T.L.W.L)' published by "The Reader's Digest Association Pvt. Ltd.", New South Wales(N.S.W), Australia,pp532.

2 … through which all existences have originated and are enclosed, worshipping him through one's own work, men receive accomplishment" (ch.18, sl.46)!

This is perhaps the best advice given to men regarding worship and work. How do men receive accomplishment through work? Doesn't accomplishment mean converting Goals into success and enjoying a life of leisure after amassment of money? Simply put this is true. But in the spiritual and mental sense, it is not. For after conversion of one Goal into success, if that man lives on, another goal crops up. This is the dynamic of nature. And regarding that second goal, for its conversion men again starts labouring. This goes on as long as he lives. And regarding enjoyment of amassed money, as he has no mental or physical work to busy himself upon, he gets tired of this easy life. Then, there is a chance that he will become perverted. His idle brain will become the 'devil's workshop' in a matter of days. So, this cannot be said to be accomplishment. But mentally a man gets accomplishment when, he gets satisfaction out of his work and of the consequences. For without a sense of accomplishment and fulfillment, men will go on working and if not succeeding from legal work will try his luck through perverted means. And, without a sense of satisfaction, no worker will be satisfied and feel accomplished. He will always feel unaccomplished. But, this sense of accomplishment naturally comes when one works according to his disposition or Gunas. All of us have some innate dispositions or qualities from our birth. If one works in accordance with these dispositions, then, very soon he will find accomplishment. Because, he will find fulfillment and satisfaction! As that disposition or Guna had been 'ticking' him from his birth, once he works in such complying manner, that disposition finds a suitable outlet (in the form of work) to pass out. The ticking stops and so he feels a sense of fulfillment! Accomplishment comes to him through carrying out of the work that he had longed to do due to the internal pressures out leashed by his disposition or Guna. (See also worship)

(4) On Ancestors:

…. worshippers of devas go near devas; of Ancestors, go near them; of ghosts, go near them and of God, go near God" (ch.9, sl.25).

Now, by praying to ones ancestors, how can one expect to be near them? Is it possible tobe near them by simply worshipping them? The answer is one who does not worship the Supreme Being (SB) but his ancestors, revering them as God, acquire their (ancestors') personalities. He aspires, even to a small extent, tobe like them, tobe near them (imaginatively); so he worships them! Without a mentality to acquire their traits or characters or personalities, he will never worship these dead people. Thus! But, those ancestors who were dead long ago, how can one acquire their personalities when their personalities to exist ceased on their deaths? The answer is – it is human nature to imitate and the worshipper of these Ancestors must have heard (or read) about his Ancestors (whom he is worshiping) and also about their lives and deeds etc. And he wants exactly tobe like them. So, with an intention of becoming like them, he starts worshipping them. Worshipping them everyday, he gets disconnected from the Supreme Being and begins recalling his Ancestors all time of day. His mentation changes and he begins behaving in such ways he imagines his Ancestors behaved and did. In this way he acquires their personalities.

(5) On Anger:

1 …. one who thinks about gratification, in him originates attachments; from attachments, originate desire; Anger originates from desire; from Anger takes place blunder; from blunder (occurs) loss of memory; from loss of memory (occurs) loss of intelligence. He gets destroyed from loss of intelligence" (ch.2, sl.62-63)!

Here, Anger is not the main or only cause of destruction of any person. Even so, it can be said tobe a primary reason of destruction. Almost all of us have perceived Anger in our lifetimes. But, only a handful of persons have come to the root cause of Anger. So, do anger actually originate from desire and how? Verily! Because when our desires get unfulfilled, we get angry! Now, getting angry over matters other than fulfilling our desires like, being teased by a friend or, losing something, aren't they different? They are the same because, when teased or pricked by someone, it means that person is not doing (to us) like we desire (him) to behave or conduct himself (to us). It irritates our sense organs (mind) which had formed a different pattern from our earlier habits of gratifying it (the mind). And in the case of losing a thing and getting angry, it will be seen that we get angry

on losing those things that mean much to us or are dear to us, not those things that are valueless. So, in the case of the former, we desire to keep them with us for one reason or the other and so when we lose them, we get Angry.

* Anger supplies the arms (Virgil).

2. … this door of hell is of three kinds; Passion, Anger and in this way, Greed! (They) destroy the soul and therefore, these three should be renounced" (ch.16, sl-21).

How can Anger destroy the soul especially, if the soul is a part of the Supreme Being? Because, anger if uncontrolled, could become rage! And in fits of rage, men commit extreme sins which bind the soul to the earth. Although it is a part of the Supreme Being, being in our bodies, it enjoys or suffers our good or bad works. In this way, Anger can destroy the soul.

* Whatever is begun in Anger ends in shame (Benjamin Franklin)

*Understanding anger, acknowledging it and finding a way to express it are the first steps towards freeing oneself of it(Hannah Lees in "The real cause of Frigidity",pp393,from "H.T.L.W.L")

*"Give me advice", said someone. Muhammad said,"Be not angry" (from 'The sayings of Mohammad' compiled by Sir Abdullah Suhrawardy in, "Of control of self")

(3) … a man becomes qualified to realize the Supreme Being when, added with resolution and pure intellect (he)shuts out attachment and aversion and renounces subjects like sounds; controls himself by taking refuge in solitariness and taking light meals; controlling the mouth, body and mind and taking refuge in detachment, engages in concentration and, by pacifying himself, always shutting off pride, strength, boastfulness, passion, anger and hoarding, gives up the mentality of ownership" (ch.18, sl.51-53).

Now to shut out Anger, is pacification necessary? Verily! Because, if one does not pacifies himself, then anger through non-control, will become rage! And, in fits of rage, what gross crimes have men not committed? So, pacification (of the mind) is necessary to keep out Anger. **(See also Sthitopragya)**

* The greatest remedy for Anger is delay (Seneca)

* Holding on to Anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one getting burned (Gautam Buddha)

* Anger is a short Madness (Horace)

(6) On Animals:

… of the Sons of Diti, he is Prahlad; among those that subdue others, he is time; among animals, he is lion; and among birds, he is the eagle" (ch.10, sl.30).

Why is he no other animal than the Lion? Because, humans fear and is intimidated by the Lion. The Lion is known for his bravery and power of resistance even before great odds. So, those who think of worshipping the Lion to acquire its courage, they will do better if they worship the Supreme Being instead of the Lion. Worshipping the Supreme Being to give men 'Lion's Courage' will perhaps bring to the worshipper 'Lion's Courage'. Men use symbols of the Lion at entrances or as marks to show their own courage. This also shows their praise for the Lion's courage and a mentation of acquisition of such courage in themselves, if possible. For such people, this Shloka will come in good use. Such people, if they worship God to give them 'Lion's' courage may acquire such courage or its disposition instead of using emblems, seals, decorations at thresholds etc. to show others their Lion-like courage and disposition.

(7) On Anxiety:

… for whom others does not receive anxiety nor (he) receives anxiety from others and who is free from joys, sorrows, fear and anxiety, he is very dear to God (ch.12, sl.15).

Now, does anxiety keeps us away from God? It will be seen that those who are anxious for possessions or consequences, they have no time for God. Much of their time is spent on Anxiety. What is meant by anxiety 'given or received?' It means he is not of that bad personality that gives trouble to others nor does he cares much about other people or consequences to brood his time over.

* Anxiety is the rust of life, destroying its brightness and weakening its power. A childlike and abiding trust in providence is its prevention and remedy (Tyron Edwards).

(8) On Astringent:

… (one should) always think (about him – God) who is omniscient, the oldest, smaller than an atom, an astringent of all, whose form cannot be comprehended, who is bright like the sun (and) beyond darkness" (ch.8, sl.9).

How can God be an Astringent? Astringent means anything that binds or strengthens. Because without God, everything would have fallen apart, or rather nothing would have formed. Because in all things material or existential, there is a conglomeration or collection of many various things! These things are made to exist as a whole only by a power that is unseen. This power is God. Without this power no material thing, existence or even the universe would have existed. This is beautifully reflected in humans who revere no God and thus have been seen tobe broken down in all spheres – Physically, Mentally and Socially. Perhaps, breaking up of atoms revealing smaller particles than atoms is due to this power called God.

*Some power put all this into orbit and keeps it there (John Glenn in "Why I know there is a God", pp543'from 'H.T.L.W.L'.

(9) On Attachments:

1. … one who remains busy in works of God, who thinks of the supreme nature of God, who is devoted to him (God), who is free from any attachments, who has no enmity, who (is equal) towards all existences, he perceives the supreme being" (ch.11, sl.55).

So, is freedom from attachment a prerequisite for perception of the Supreme Being? Verily! Because, one who will be attached to any existence, or works, or consequences or things that person will rarely have the time to think about God, leave alone worshipping him in the right way. Attachment to these things will make his mind wander and think of more of these things and to be as close to them as possible or to possess them as much as possible. This will make him dependent on these persons or things than on god.

2. … one who is free from attachments and aversion, (who) with self-control gratifies himself through sense organs subdued (by him), receives (God's) favour" (ch.2, sl.64).

Gratification with–self control–with sense organs subdued–without attachments and aversion–these are interrelated. Because, if one has no attachment for anything, how will he despise another thing? To despise somebody or something, one has tobe attached to some.

3. … those who are attached towards enjoyment of great powers and great wealth, through these their minds get kidnapped. (For this reason) constant intellectual contemplation (for them) is not possible" (ch.2, sl.44)!

What is intellectual contemplation? When ordinary contemplation means the thing or things meditated upon, intellectual contemplation means meditating upon those things which were judiciously thought worth contemplating of earlier through or using the intellect and which will lift the spiritual capacity of the contemplator. How does attachment towards powers and wealth acts as a barrier in contemplation? Because, as these things or use of these kidnap or seize the mind, the mind cannot think of anything rationally, leave alone spiritually. Spiritual thoughts are hard to grow in a man and can only be produced where the mind is simple and kind. Those who are attached to material wealth and power are not so kind and, are highly extravagant. They do not possess the capacity to think of or, feel about the soul which requires a very sensitive mind which in turn, largely depends on the quality of life a man lives. And intellectual contemplation, whereby one will contemplate on those things that will enhance his spiritual knowledge, is even harder. So, they (attachments) act as a barrier or hindrance to intellectual contemplation.

4. … as the unenlightened carry out the works being attached to them, in the same way the enlightened ones, with an intention of leading the masses, should work detachedly" (ch.3, sl.25)

So, is attachment a thing of the unenlightened one? Here, unenlightened should not be confused with ignorant people. Unenlightened means those people who lack the knowledge of God or the Supreme Being. These people lack spirituality and so become attached to (material) things. Now, do they work out of attachment and not for their keep or maintenance? It is seen that, due to attachment (for gratification), they work much more than is required for their maintenance. Their possessions and the continued updating (of this possession) indicate this; that they work out of attachments.

5. … (one) who has no attachments for consequences, whose mind and intellect are controlled, who gives up the mentality of ownership, does not incur Sin as he works only to maintain himself" (ch.4, sl.21).

Earlier, we had read about attachments to works? Now, are there other attachments for consequences? They are the same type of attachments. One who will be attached to

work will also be attached to consequence. Why? Because, if he has no regard for the consequences, why will he be attached towards work? Because, any type of work will give rise to results or consequences. So, there is no point in being attached to work without getting attached for its consequences.

* Fanatic attachment is the nursery of destruction (Munshi Premchand in 'Godaan').

See also ch.2, sl.48; ch.3, sl.28, 29!

(10) On Aversion / Dislikes:

1. … (one) who lives without attachments everywhere, (who on) receiving the good and bad neither praises nor averts his wisdom is steady" (ch.2, sl.57).

But, how can one keep himself from hating the bad things? It calls for Sthitopragya or steadiness of mind and Yog. For whose mind is steady and naturally calm, to him anything that is good and likeable or bad and distasteful cannot affect him. He is not 'pricked-up' by the bad things. Or one who practices Yog, what he receives – even the bad and distasteful, is not affected by them. So, whatever badness or bad things he receives he does not perceive them as bad. Thus, he is free from aversions. This makes him calm and sober and not angered by the bad things which make his intellect stable. So, Sthitopragya and Yog are the techniques by which we can control our emotions of dislike or hate.

2. … verily, one who neither hates brilliance, worldliness and charm when these arise nor craves for them when they disappear and, remains like an ascetic; who does not get dislocated by the Gunas; who does not become unsteady but remain steadfast after knowing the presence of Gunas; for whom joy and sorrow are equal; whose mind is fixed on his soul; for whom gold, stone and clay is the same; for whom a loved one or hated one is the same; for whom praise and criticism is the same; who takes equally both honour and disgrace; (acts) evenly towards friends and foes; who renounces all efforts; he is called 'beyond Gunas (dispositions)'" (ch.14, sl.22-25).

Beyond Gunas (dispositions) means the Gunas or disposition, although ever present, cannot affect him. 'Neither hates brilliance, worldliness and charm' means that he has no dislike for them although he knows them as misleading the man and his soul through attachment to consequence. Although they may be bad for him, he remains in a neutral manner without showing any dislike for them. But, how can a person who is loved be

hated or have the same feelings for both? It means he treats or thinks about all persons as the same. He has no aversion as well as inclination towards anyone. Everyone in his eyes is the same – a human being. So anyone who does not show any aversions either to brilliance, worldliness, charm and humans, it can be thought of him as reaching that state of mental stableness where the Gunas (dispositions) cannot influence him.

3 … a work undertaken without intention of consequences, without any fondness, aversion and in a routine manner; that work is called satwik" (ch.18, sl.23).

But, when we undertake work not to our liking or interest, which are done only for others' benefit or which are undertaken as amusements –doesn't these works become distasteful to us after some time? This calls for detachment from consequences (of work) and steadiness of mind (Sthitopragya). For, when one whose mind is very steady and fixed do works of the type mentioned above, he does not get deviated from such works as dislike for such works does not affect him. Or, when one is not concerned about the consequences, but works only to earn a living and maintain himself and his dependents, or as a duty to help others, he does not feel any dislike for that work. So in our present time of stress and job unsatisfaction, this shloka might be a good remedy.

(See also works)

4. … (one who) is addicted, greedy, dirty, longs for consequences, delights and (also) sorrows and dislikes others, is called a Rajosik worker" (ch.18, sl.27).

Why would one dislike another? Purely from envy! From the fact that the other person posses things or qualities loved and aspired by him! Why a Rajosik and not any other type of worker. The answer lies in the Shloka itself; "…longs for consequences…" Because, Rojoguna is associated with attachment for consequences and from attachment arise likes and when not met, likes become dislikes or aversions. And when that worker show aversion or dislike to that work, it shows he is attached to consequence and as they are not received, averts those who have received them. Thus it shows he is dominated by Rojoguna and so fall in the category of Rajosik worker.

(See also ch.2, sl.64; ch.18, sl.51-53)

(1) On Beatitude (Moksha)

1 … that person who is steady and for whom joys and sorrows is the same, to whom these things do not bring sufferings, he is eligible for beatitude (Moksha)" (ch.2, sl.15)!

What are 'these things?' These are the ones mentioned in ch.2, sl.14 namely, the perceptions of the senses. Now, how cans one whom the (sense) perceptions cannot affect, receive beatitude? Firstly, beatitude means heavenly happiness of the soul. In my opinion, there is no extra space called 'heaven' but on this earth. In this earth, those who can make a system of things that will bring them peace and satisfaction, can be called to be living is heaven. Now, those people who are unaffected by the perceptions of the senses, they go about doing their own work and care not what they are receiving in return. For to them, work is a means to sustain one's livelihood, not to amass riches. For, the delight from Riches, the enjoyment on looking at one's wealth (and parallelly at the sorrows of the poor) or, even feeling the sorrows from one's own poverty are nothing but perceptions of the eye and mind. So, the steady man becomes unaffected by these things. Once that immunity (of effect) starts, he starts thinking of his own satisfaction through his work. That completed (if possible) he enjoys an inner peace by shutting off his door of the sense organs from their (useless) perceptions. Thus, he perceives an inner peace all the time. The daily requirement of food, raiment and shelter are to him the most essential and are also met by him. Getting them, he stops exerting much which stops the bondage (of his soul), which is in reality nothing but a free mentality devoid of anxieties. This satisfaction of his necessities and of the concept that his soul is free from bondage (forever) brings him happiness of the highest kind. This happiness is beatitude or Moksha.

2 … whose stains have been cleaned by knowledge, whose intellect thinks of the Supreme Being, whose belief is placed on the Supreme Being only, who seeks refuge in the Supreme Being only, they receive beatitude" (ch.5, sl.17).

What are these stains? These are the stains of sins. How will knowledge clean them without (themselves) propitiating before God? It will be by thinking and doing good works and refraining from further bad ones. Now, how do these conditions connected with the Supreme Being propel one towards beatitude? It is like this; when one knows that refraining from bad works only will save one from Sin, and who believes in no other God but the Supreme Being and seeks his refuge bypassing all other Gods or Goddesses, he becomes mentally and physically pure. All his actions will be devoid of badness. Even while thinking of others, he will think good and not evil. Thus, his soul will be freed for

ever as his mind will never be haunted from the after thoughts of bad deeds and actions done by one to another. Receiving this knowledge that the human body, its pleasures, possessions in its name, its beauty and all other worldly things are useless and that the soul and its freedom is important only, he will work for the good of others' only.

3 ... neutralizing the exhaling and inhaling air and verily, keeping the eyes between the eyebrows chases away outside things like perceptions of sound and touch, the Muni who tries to attain Moksha (Beatitude), whose mind, intellect and sense-organs are controlled and from whose mind, fear and anger have gone away, verily, he is always free" (ch.5, sl.27-28).

Now to attain Moksha, should one neutralize his respiration, etc? It only refers to meditation because, tobe a Muni, one should practice detachment and for detachment, the mind should be controlled. So for a controlled mind, the easiest way is Meditation. Now, if fear and anger have gone away, how will he be free? Here, being free means freedom of his soul. When fear and anger are gone it means that person have no fear over his future concerning his necessities, amusement, luxuries or even death and dis-angered by non-receipt of what he has been yearning and working for. Attaining such a condition by anyone will make him perceive a serene condition comparable to Moksha or beatitude.

4. … whatever Arjun (men) does, whatever he eats, whatever he offers as oblation, whatever he donates, whatever he does as penance, he should do them as an offering to God. In this way, he will be free from works that have good or bad consequences and which creates bondage. Fixing the mind in detachment and Yog, he will be freed and go near God" (ch.9, sl.27-28).

What bondage? Of the soul i.e. ineligible for Moksha or beatitude! Freedom and being near to God means Moksha or Freedom of the soul. Why is detachment (Ascetism) and Yog named in addition to these activities? It means, only through detachment or Yog or making over things to God–will bring one Moksha or beatitude. Leaving Yog and detachment, how will 'Making over' bring Moksha to one? Because, when one will make over the consequences of his work to God beforehand, he will be freed from them. Because, it will be like working for God and not for self! Thus, he will be freed from fear and anger, (arising from consequences and non-fulfillment) and thus be freed (forever) from bondage.

(2) On Belief(s):

1. … in his (God's) opinion, the greatest Yogi is (one) who among all the Yogi's make himself over to the Supreme Being, who with complete belief thinks of the Supreme Being in his mind and worships him (God)" (ch.6, sl-47).

So to be a true or complete Yogi, should one have full or complete belief in the Supreme Being and on no other Gods and Goddesses? Verily! How come? Because as Yog means connection with God while on the other hand having belief in other Gods and Goddesses will mean that connection getting thinner or lighter; because to get wholly and completely connected (through Yog) with the Supreme Being, one must believe him completely. Believing him half-heartedly with belief in other Gods or even rituals and superstitions will not make Yog possible.

2. … whose stains have been cleaned by knowledge, whose intellect thinks only of the Supreme Being, Whose mind is deeply engaged in the Supreme Being only, whose belief is placed on the Supreme Being only, who seeks refuge in the Supreme Being only, they receive Moksha (Beatitude)" (ch.5, sl.17).

Now, if one believes the Supreme Being and no other Gods and Goddesses, how can he receive Moksha? Because, his soul will be freed from attachments! When one will believe in Gods and Goddesses, he will also believe in their existence. He, through their worship, will crave for those things for which (the Gods') are worshipped. Thus, his soul will be bound to those things. But if he believes in the Supreme Being only, his thoughts will be to free his soul forever. Thus, he will be free from attachments and his soul after his death will receive Moksha (Beatitude).

3 … but others who do not get spiritual knowledge, worship (God) (after) hearing from others; being interested in hearing (about God) they verily overcome death" (ch.13, sl.26).

Now, how come they become interested about God? Because, they believe in him! Then how come they do not get spiritual knowledge? Might be because of their engagement in works for their maintenance and survival which take up most of the day or, due to their friendship with bad company which always lacks spirituality! But belief (in God) being ingrained in their hearts, they are ever attentive to hear (and know) the truth about God. This belief about the existence of God saves them. This Shloka holds good for

people who may not have time for rituals and worship of God. Belief in the Supreme Being wills definitely being them towards/near the Supreme Being.

* He who with faith unshaken sees himself and all things in the universal soul cannot apply his mind to wickedness ('Manu' is Ernst Horrwitz's "History of Vedic Literature").

* These sincere believers are valuable to the world because they keep alive the conviction that God is more important than matter (Bertrand Russel).

* When you don't have something to believe in, you will believe in everything (G.K. Chesterton).

* As ye believe, so will it be (Jesus Christ).

* Blessed is he who carries within himself God, an ideal beauty for therein lie springs of great thought and great action (Louis Pasteur).

* A patient who is mortally sick might yet recover from belief in the goodness of his physician (Hippocrates).

(3) On Blunder:

1. … one who thinks about Gratification, in him originates attachment; from attachment originate desire; Anger originates from desire; from anger take place blunder; from blunder (occurs) loss of memory; from loss of memory (occurs) loss of intelligence. He gets destroyed from loss of intelligence" (ch.2, sl.62-63)!

Does blunder occur only when we are angry? No, blundering takes place even in cool mentalities but most often, it occurs when we are angry. That is why the Lord here places blundering after anger. But, how does blunder occur after anger and not before it? Because the mind under angered conditions cannot think clearly and systematically! So, when angry blunder occurs just automatically. And do blunders lead to loss of memory? Verily! Because in such conditions, all things become deluded! This is experienced by all humans even once in his lifetime. During blundering we cannot recall the events or circumstances that lead to such blundering. And for this it is seen that after a blunder, we try to point the blame on others. Because Anger overcomes us before the blunder, our memories regarding the circumstances leading to blunder and of the blunder itself, gets deleted.

* Any man may make a mistake; none but a fool will continue in it (Cicero).

2. … that person who blunders due to pride, thinks himself as the doer of all works which are (actually) done by the Gunas of Nature" (ch.3, sl.27).

Does the soul blunder? The body and not the soul is addressed here. But why is pride shown as blundering men when anger (ch.2, sl.62-63) makes it so? Pride when it affects a person regularly leads to arrogance. Arrogant people are haughty and are 'touched to the quick'. They get angered easily which leads them to blunder

* A clever man commits no minor blunders (Goethe).

(4) On Birth/Rebirth:

1. "And" … "even if Arjun (Men) thinks it tobe taking birth everyday and dying (everyday), even then it is not proper for him (men) to sorrow. (For) verily, death is sure for him who took birth and birth (for him) that has died! For this reason, it is not proper for him (men) to sorrow on matters which cannot be left out" (ch.2, sl.26-27)!

Whose birth is here talked about? On the birth of a soul! Now, can the soul die? It is a misconception that is harboured by many people and which is addressed by the Lord here. Now, how can the soul even if it has died, take rebirth again? It cannot be said tobe taking birth as it is present all the time. Then why is the Lord here talking of its birth? Because its presence is ever required for any living being as no life can be started without it. So he says about it as getting born. As it looks as if its (soul's) birth is happening only after an existence is viewed on this earth and for which this soul is ever connected, so he addresses it as getting born.

*"The Masters", she whispered,"the master spirits tell me.They tell me I have lived eighty-six times in physical state" (Catherine in her regressive state from, 'Dr. Brian L. Weiss' "Through Time into Healing", pp.21).

*We will all die, and based on what I have learned from past life regression therapy, most of us have already died many times before this lifetime (Dr. Brian L. Weiss, ibid. pp135).

2. … (the person) who tries through rigid practice and the Yogi, becomes sin free after getting accomplishment through many births (and) receives the supreme way thereafter" (ch.6, sl.45).

Why many births are required for Accomplishment? Because, to get accomplishment or to free the soul for ever is not easy! But, what is the guarantee that through rigid practice, Yog and through many births one will get accomplishment? None!

Then why is the Lord speaking thus? Because, the Lord's main intention was to make people be-good and do-good. So, he set the theory that it requires many births and practice of Yog to free the soul for ever. For if he would have told of only a single birth as humans then, men will never aspire to become good and do goodness because fear of future births would not have arisen. Society would then have become Rampant with badness. So, the Lord spoke of accomplishment as requiring many births so that mankind will go about seeking accomplishment from their birth as humans right from the start. If all people simultaneously try such goals in his present birth (as humans) then, badness will perhaps be gone from the society forever.

3. … fools do not know that he (the Lord) is enveloped by supernatural powers and that he does not get illuminated before everybody. The people do not know him (the Lord – God) as devoid of birth and destruction" (ch.7, sl.25)!

Of whose birth is talked about here? Of the Lord as a human being or as Krishna! Then how is he devoid of birth as he is in a human form? Refer to ch.4, sl.6 where he said that he incarnates himself. This birth as human he takes only to enlighten men. What is devoid of birth is the Supreme Nature of God.

4. … those who undertake Virtuous, welfarous activities but unsuccessful in Yog, receiving the three worlds lives there for many years; take birth in the homes of good and well to do people or in the families of wise and learned persons. Verily in this world, to take birth in this way is rarer" (ch.6, sl.41-42)!

How come the virtuous and welfarous take birth in the homes of good and well-to-do people or families of wise and learned persons? This is a simple truth – and only vindicates the theory of reaction against action. Actually, their souls do not take a second birth. Only that, after prolonged goodness and virtue, they elevate themselves to the position of wise, learned and good society. They meet such type of men who are known for their wisdoms and for their virtue. Thus, for the first category, it is like getting reborn after prolonged practice of welfare and virtue towards others. It is only an authentication of nature's law of goodness against goodness.
(See also ch.4, sl.6; ch.4, sl.9; and ch.14, sl.02).

(5) On Boat:

… as the wind (moves) a boat in the water verily (in the same way), during their wanderings on what perceptions the mind always engages itself, that (type of) gratification kidnap this man's intelligence" (ch.2, sl.67).

Whether the wind actually moves a boat in the water is needless to speak. But, why is the Lord giving such an example to men? This is a simile to illustrate how the sense perceptions take away one's mind. Whoever has seen an unfastened boat has also seen it being carried away, either by the waves or by the wind. This scene will immediately come to one's mind who read this shloka. If one has not seen such a scene, even then its mere imagination will supplement the meaning contained in the shloka and give reason as to why their minds get entrapped in a particular perception and its enjoyment. That is why the simile of boat-in-water is given here.

(6) On Brahma (Cosmos):

1 … (Arjun men) should know that work originated from Brahma; Brahma Originated from the Supreme Being! For this reason, the omnipresent Supreme Being is always consecrated with sacrifice" (ch.3, sl.15)!

So, how did work originate from a God? This shloka proves that Brahma is not a God but the Cosmos. And the world with its inhabitants discovered and developed some activity by which life can be sustained which came to be called work. Now, what proof is there that Brahma or the Cosmos originated from the Supreme Being? Only a hypothesis! For this planet (earth) tobe formed, there must be some force of attraction and cohesion that attracted and kept together dust particles till it became sufficiently large to maintain itself. So is the case of the sun and the other planets. This force of attraction or magnetism or gravitation whatever it may be, is the Supreme Being for, without this force, the Cosmos would not have existed. This shloka also dispels the concept of Brahma as God and establishes the authority of the Supreme Being as above all (Gods and Goddesses).

2. … (Of all the wombs) Brahma is the greatest womb. Whatever existence is possible, he (God) is the father, begetter" (ch.14, sl.4)!

So, how come Brahma is likened to a womb? Because, he is not any God but the earth or the Cosmos (see ch.3, sl.15)! He (it) can only give birth to and cannot beget.

Because to beget or create in a material thing as the earth there must be some other extreme power! And, as Brahma or the earth has not itself that power but is only sustained through that power (God), he (it) cannot produce or give birth or create anything of his own.

(7) On Breathing:

… In the same way (some perform sacrifice) by offering (as sacrifice) the wind going downwards as breath passing upwards and vice-versa. Others through the practice of Pranayama, blocks the breath and the outgoing air (and thus perform sacrifice). Others, who are moderate in food, offer the breath in the breath itself" (ch.4, sl.29)!

Many have heard about the second method wherein breathing exercises are performed without inhalations or exhalations. Of the first, it means directing the flatus to move as a belch and the belch to go out as flatus. Of the third, it means controlling the food intake in such a way that whatever is eaten is digestible and is easily digested and little or no gas is produced post-digestion. So whatever little wind is passed with the food while eating, it voids off through the mouth and nothing remains to form bloatedness. The first two are performed automatically during meditation. When one meditates, he does not want to be disturbed. Even if wind is required to be passed, it disturbes his meditation! So, the meditator has to control his stomach movements and breathing so that his meditation is not disturbed and his mind distracted.

(1) On Change:

… His (God's) changeable or destructive nature signifies 'Odhibhutom' or Supreme among the five elements; his supremacy among the Gods make him 'Odhidoibam'; and verily he (God) as the soul who is the greatest among the corporal beings and resides in the body, is the supreme of sacrifices or 'Odhiyagya' " (ch.8, sl.4).

Why will God change? He does not change but initiates the change. But some say, what is being created or destroyed is by nature and God has no hand in it? Verily! But when the maximum point (of anything) is reached then, God through Nature as Agent, destroys (and again remakes) those which occur above the maximum. But what proof is there in this theory? Recall of practical experience may suffice! Like a situation of lawlessness and non-reverence (to the Supreme Being) in one person before his

destruction. Or, among many people collectively when many or the society itself or a place (geographical area) gets destroyed. This is the changeable Nature of God i.e. he initiates the change. Reversely, concerning all the five elements or even one of them which may be harmful to men by becoming beyond control then, men will be benefited if they approach the Supreme Being. For, of the five elements of Nature, only God can control or initiate them. Mankind is powerless before them.

* We must all obey the great law of change. It is the most powerful law of Nature (Edmund Burke).

(2) On Charms:

1 … all existences at the time of creation receive a charm that originate from the opposing tendency of desire and aversion" (ch.7, sl.27).

What is at time of creation? At time of birth! What is this craving and aversion? Craving for things that one likes and aversion for those that one dislikes. How is charms produced thus? As existences get the things they crave for, they want more and more of such things. Not meeting such, they imagine such things in their minds and search for those things wherever the eye can be cast up. Thus a charm is produced for that thing which he longs for but could not be found availably. How come from creation? Through perceptions of the sense organs! After any existence gets born, his sense organs respond to perceptions. So these perceptions that give pleasure to his sense organs, he begins liking them and upon their stoppage, yearns for and begins to desire them more. Thus, in him a charm is created by those things that gave him pleasure or delight. The Lord here means to say that although we may get hooked to things that charm us, as charm originate from things we crave for, we can get rid of charm by stopping our cravings.

2. … those people who does virtuous works and whose sins are completely destroyed, they are free from the charms arising out of opposites. (So they) Venerate the Supreme Being with a firm resolution" (ch.7, sl.28)!

How come the virtuous are free from charm? Because as charm originates from opposites of craving and aversion (ch.7, sl.27), those who are virtuous do not see the goodness or badness (dualities/opposites) of anything or of any existence either. For them whatever should be done, it should be good for all (virtue). Thus, they remain immune to

the charm produced by these opposites. So those people who aspire and try to free themselves from charms, they will do best by practicing virtue.

3. "But" … "Arjun (men) should know that Tomo (Guna) originate from ignorance. It binds all corporal beings through charm, misfortunes, laziness and sleep" (ch.14, sl.8)!

Why is charm a weapon of the Tomoguna? The answer lies in the shloka itself. Ignorance! Because as one is ignorant about the Supreme Being and about the knowledge of entrapment of his soul, he gives over to likes and dislikes which creates in him charm? How does charm act for the Tomoguna? By enticing people to things which have no real worth or which may entrap his soul after his death. So, another way tobe free from charms is to gather knowledge of the Supreme Being which will chase away ignorance.

4. … men attached to foul deeds mixed with a feeling of pride, false honour and excitement take refuge in passion which have no satisfaction; accept the false after getting charmed and engage themselves" (ch.16, sl.10)

How come charm makes them accept the false? Because those things that charm, they are 'colourful' from the outside. By colourful is meant a false promise of pleasure and happiness. So those things that have no real worth or are harmful or bad for men, they indeed create a charm which makes men engage themselves to get such things. So to be free from charm men should overcome his passions. If he gives way to his passions he will be charmed by bad, useless things which will make him engage in useless activities.
(See also ch.9, sl.12; ch.14, sl.13)!

(3) On Charity:

1 … this vision, through which Arjun has seen God, is not probable through the Vedas, or penance, or charities, or through rituals. But, to know, feel and see the real (form of the Supreme Being) it is probable through devotion that is of some other form" (ch.11, sl.53-54).

This shloka establishes that charity cannot make one perceive God. But, why cannot charity make one perceive God? Because, charities are also another form of sacrifice and although being a sacrifice is not as great as one in which men sacrifice attachments, comforts etc. charities are made over a small part of one's income and that

too after coercion on his part who seeks charities. Thus, it has not the same power as sacrifices to 'attune' his mind required to perceive God or the Supreme Being. So one who has been practicing charity to perceive God, he should give up that mentality without stopping his charitable works.
(See also devotion)

2. … the Yogi who overcomes all these, even after knowing them to bring divine consequences (like), study of the Vedas (Scriptures), undertaking sacrifices, performing penances and verily acts of charities, go to the supreme place" (ch.8, sl.28).

But without performing charities, how does the Yogi go to the supreme place? Here, Supreme place means Heaven. And that charities make not one eligible for perception of the Supreme Being is mentioned in ch.11, sl.53-54. So, in this shloka, the greatness of Yog over charity is emphasized. So one who has been practicing charity to perceive God, he may also practice Yog to perceive God.

3 … verily, sacrifices, charities and penances should not be renounced; they are to be performed. And verily, sacrifices, charities and penances make even the most learned, holy" (ch.18, sl.05)

But, if charity cannot make one perceive God, how will it make the wise holy? Because as charity is another form of sacrifice so, one who will perform charity will also be doing sacrifice of giving away things ascribed as belonging to him. So although he is wise and learned, without charity, his life may seem selfish and self-centered. He may look like non-caring for others and one who loves to keeps his wealth. But when he will perform the sacrifice of charity, he will be giving away things belonging to him but also much needed by others. So he will be in a way serving mankind. But, why should charity be a duty? As said before, this is a philosophical book laying great stress on the personalities of men. And when one will perform charity his personality will be enhanced. From this act, mankind (charity seekers) will be benefited. So, if this is declared as a 'duty' then people will be eager to perform it or perform it with more enthusiasm. But, how does it make the wise 'holy'? Because God is approached when one needs something and is also thus revered as a 'giver' and 'saver'. This attribute of God as a giver and saver also goes to the charity doer from those who receive his charity. They view him as a person with divine qualities. So through this shloka, the Lord wants to emphasize that

howsoever one may be educated or wise, he should be charitable and take up charity as a duty. Then, his personality will be enhanced.

* Those who have no learning, nor penance, charity, merit, virtue or even character: they are just a burden on this earth; mere animals wandering in the world of mortals in the garb of men (Simhasana Dvatrimsika).

* To give away what is yours is the one praiseworthy virtue. With it there is no need for a mass of other virtues (Simhasana Dvatrimsika).

* From what we get, we can make a living; what we give however, makes a life (Arthur Ashe).

* Be sure that you give the poor the aid they most need, though it is your example which leaves them far behind (Henry David Thoreau in 'Walden').

* Objects of charity are not guests (H.D. Thoreau in 'Walden').

(4) On Cheats:

… (One) who, controlling the sense organs thinks about gratification with his mind, his mind can be said tobe erring. He is called a cheat" (ch.3, sl.6)!

Whom is this person cheating? Not others but, himself. But in the practical sense, don't we call those persons cheats who cheats others? Verily, we do. But we often forget that before practically cheating others, we think of that forgery in our minds. And thinking thus brings us joy in imagining of the distress of the cheated person. This is what the Lord has been trying to portray concerning the sense organs and their gratifications. So even one who is virtuous practically, but mentally thinks about enjoyment of perceptions and thus gratification (of any type) even he can be called a cheat. Because, one day his body will give way to such imaginations and thinkings! If given a chance, he will gratify himself either by causing pain to others or through perceptions of his sense organs. Thus, he cheats himself and is called a cheat. So, to have pure actions, one should also be mentally pure.

(5) On Comprehensiveness:

… (the Supreme Being is one) who knows everything, (who is) the oldest, smaller than an atom, who is unthinkable, who is an astringent of all, whose form cannot be comprehended, who is bright like the sun and beyond darkness" (ch.8, sl.9).

Why is his form not comprehensible? Because, a power that can be compared to magnetism or the innate power of attraction between things or matter, how can it be comprehensible? That power of pulling or attraction as it is not seen is impossible to comprehend. We can only think of him, we cannot point him out although we know him tobe here or there or everywhere, in existences or in matter. And this uncomprehensible nature of him gives us ground to believe in him and pray to his uncomprehensive, non-pointable or directionless nature or condition. This is best emphasized by the saying in Islam that 'there is no God but Allah…!'

*You can't measure God in scientific terms.you can't see, feel, smell or touch religious power; it is intangible (John Glenn in "Why I know there is a God" from H.T.L.W.L, pp543)

(6) On Confinement (Bondage):

What is meant by confinement or bondage according to the Bhagabad gita is not physical bondage but, the bondage of the soul. How the soul is bound to this earth can be understood from the following shlokas:

1. … whatever Arjun (men) does, whatever he (men) eats, whatever he (men) offers as ablution, whatever he (men) donates, whatever he (men) does as penance, he (men) should do them as an offering to him (God). (In this way), he (men) will be freed from the Consequences of those actions and which create confinement; fixing the mind in detachment and Yog, he (men) will be freed and go near him (God)" (ch.9, sl.27-28).

So, how will our daily activities create confinement or bondage for us? Not of our bodied forms but of our souls. Because our minds are engaged in the consequences of these things in our lifetimes, these (consequences) make us ever more eager to anticipate and expect them. Intentions of the mind (and bodily exertions made to that effect) bind the soul as it also feels these consequences and is a silent witness of these things. Now, how will Yog and detachment free this soul? Firstly, both detachment and Yog is inter-related. While Yog means connection with God, detachment means taking the mind 'off' from consequence. But at last, Yog wins. For practicing detachment, one cannot bring the mind from all works or consequences because, to support himself, he has eventually to work even in a small way and thus get bound. But Yog, which implies recalling God even while working, will automatically make the mind detach (from consequences) and thus help in

the freedom of the soul. Definitely as Yog is hard, before practicing Yog, detachment is a sure practicable thing as it will make Yog easier.

2 … works that are done under illusions or without consideration of confinement, loss, jealousy and difficulty to others, are called Tamosik (works)" (ch.18, sl.25)!

How come tamosik works lead to confinement? Because tamosik works are bad and arise out of ignorance – of the fact that the soul will be confined. So anyone who works even without thinking of the other symptoms but only confinement, he can be said tobe under the Tamoguna and his works, Tamosik.

3. … (one should) always know him tobe an ascetic who never doubts nor desires (and) is above opposites; verily (he perceives) happiness and becomes completely free from confinement" (ch.5, sl.3).

How is the Ascetic free from confinement? Not he but, his soul. How? Because his body is above pleasure or pain, heat or cold etc (opposites) and has cast away doubts and desires. These attributes of his makes his soul free from the effects of desires or perception of the opposites. So, for the second time, the Lord has stressed on Ascetism (detachment) as a way for non-confinement or freedom of the soul.

4. … one who is satisfied with things got without much exertion, who is beyond the opposites, who is not envious of anyone and who remains uniform in times of fulfillment or non-fulfilment, does not get confined even if he works" (ch.4, sl.22).

Does work lead to confinement? Verily! Work is the chief reason of confinement of the soul. How? Because work produces consequence and consequences produce with them expectations. Thoughts of expecting something that is not guaranteed leads to confinement of the soul. So to free the soul from confinement, in addition to being free from opposites, one has to be satisfied with his consequences, should not envy anyone and should be mentally stable in time of receiving something and having his wishes fulfilled or seeing his wishes unfulfilled.

5. … he (God) remains detached and indifferent on these works; these works do not bind him" (ch.9, sl.9).

What works? The actions of creation and destruction of the world discussed in the earlier shlokas of ch.9! These things are natural or actions of Nature. Through his own

example of detachment, the Lord here is again speaking of freedom (of the soul in humans) through detachment. Even if the world is destroyed, the power of attraction in the dust particles remains. And they remain thus even if no new worlds are formed out of their Cohesion.

(7) On Consequences:

1. … one does not do anything although engaged in works, who renounces the attachment of consequences, who is always satisfied and, who does not seek refuge in others" (ch.4, sl.20).

What is this 'attachment of consequences'? The hope or expectation that something is forthcoming out of our works! Now, how cannot the work be attributed to that person who renounces the attachment of consequences? Practically he does that work! Even he cannot deny it. But spiritually, he is freed from the after-effects of work. The aftereffects or consequences cannot touch him. As he is unattached to the consequences, he does not pay any heed to what he gets or loses from the work. Thus he is 'free' from the 'mental' point of view. And also he is free or unstained spiritually, as he does that work as a duty (undesirous of consequences). So in our practical lives, those who fear of being haunted by his works or its consequences should not get attached to the consequences by thinking about them.

(See also work)

* Sow an act, and you reap a habit. Sow a habit and you reap a character. Sow a character, and you reap a destiny (Charles Reade).
* In the long run men hit only what they aim at (H.D. Thoreau).
* Choose the best life and custom will render it agreeable (Plutarch).
* For everything you have missed, you have gained something else (Ralph Waldo Emerson).

2. … that Yogi whose mind is pacific, whose passions have been cooled, who has perceived his union with the supreme being, who is free from the effects of consequences, verily, he receives the supreme happiness" (ch.6, sl.27).

Along with other factors, why is 'freedom from effect of consequences' mentioned here? Because, it removes from him the fear of hope and expectations! When one is fearful of

something he cannot perceive happiness. So when one is hoping for consequences and is afraid of them, how can be perceive happiness? Only, when he is free from them, he is ready to perceive happiness. Thus we see how attachment to consequences is a bar in happiness and their detachment a power to perceive happiness.
(See also happiness)

3. "But" … "that resolution arising out of attachment is Rojoguni, through which one desires of consequences, holds on to wealth, work and religion" (ch.18, sl.34).

This is seen in our everyday lives. Men who boast of having performed virtues are the best examples of this type. Rojoguna is associated with attachment and gratification and from the thoughts of gratification, attachments arise. And people dominated by this gunas believe that virtuous works bring to them gratification. So, they perform and keep up such works.
(See also Gunas)

(8) On Contemplation:

1. … of the sages, he (God) is Bhrigu; of the words, he (God) is that which signifies the Universal soul; of sacrifices, he (God) is contemplation; and of the stable things, he (God) is Himalaya" (ch.10, sl.25).

What is contemplation? It means the thing meditated upon. So meditation precedes contemplation. Now, if contemplation is being called an inner process of meditation then, how can contemplation be a sacrifice? Because, sacrifice means giving up one thing for gain of another! So when one meditates, he uses his time and (tries) to bring his mind and sense organs under control. This requires efforts – efforts which does not bring other types of gain as is brought by other types of sacrifice; but by the control of his mind, body and sense organs perception of God or gaining spirituality. So it can be termed as a sacrifice. How is it the greatest of sacrifices? Regarding contemplation and not meditation as the greatest of sacrifices – meditation everyone can perform. But contemplation – what one must meditate upon, that knowledge is hard to find. Meditating only and spending the time in the name of meditation is not enough. One must focus the mind on God or spirituality and try to perceive him (God). Only then, meditation will be successful. Thus, contemplation is the greatest of sacrifices. So those who are sacrificing already or are

thinking of performing sacrifices in the near future for them perhaps, contemplating on God to perceive him will be the best of sacrifices.

2. … when Arjun's (men's) mind which have been made erroneous by religious discourses, will be unwavering and steady through contemplation then, he will receive Yog" (ch.2, sl.53).

Receive Yog means getting connected to God or beginning to perceive God. How will contemplation help in the steadiness of mind and not to its wavering? Through habit! When one practices contemplating on God everyday, it becomes a habit in him. Steadying the mind through recalling God (contemplating) for some time everyday helps in the steadiness of the mind all throughout the day. As Yog is hard for novices, steadiness of mind through contemplation is a good way (to start Yog). Everybody whose concentration is low, who cannot focus his mind on important things will do better if they contemplate on God everyday.

(9) On Contentment:

… Verily, those enjoyments that originate from connection of sense organs (and) those which have a beginning and an end, verily, they are reasons for sorrow. The wise do not get contentment in them" (ch.5, sl.22)!

This shloka echoes what the philosophers have been saying since ages that – sensual enjoyment and those enjoyments that end, these are tobe avoided. So only those who do not know that what is giving them pleasure are only perceptions of the sense-organs, they only get contentment in them. So what should be men contended with? Enjoyments that spring up from within and which do not end. Self-satisfaction, charity, sacrifices and Yog – these do not end but lasts till life goes on and give a different kind of fulfillment and contentment.

* Live in each season as it passes, breathe the air, drink the drink, taste the fruit, and resign yourself to the influence of each (H.D. Thoreau).
* It is not good for men to get all they want (Heraclitas).
* To be poor and content is rich and rich enough (Shakespear).

(10) On Courage:

… That intelligence which can discern between worldliness and spiritualism, work and rest, fear and courage, confinement and freedom is called satwik intelligence" (ch.18, sl.30)!

So, is courage a thing tobe rightly understood? It verily is! For in many occasions, what pass off as courage is only boldness shown off to hide fear? And those whose rationale powers of the mind is not strong enough, cannot differentiate that pure courage consists not in harming the weak, the disabled, the ill, the poor and depressed, women, little children, or one who has fallen on bad days or, by making a quarrel when the occasion arises but, coming out and giving a stand for self or others on occasions of vice or dangerous situations or, speaking the truth or, standing up for the truth. To distinguish and understand what pure courage is and what is fear covered by the mask of boldness requires a pure, unbiased intelligence.

* Putting one self in the face of danger is not bravery (Munshi Premchand in Godaan).
* … the bravest men are the most forgiving and the most anxious to avoid quarrels" (Thackrey).
* Courage is resistance to fear, mastery of fear and not absence of fear (Mark Twain).

(11) On Cravings (Desires):

1. … verily, controlling the sense organs from all sides, completely renouncing all the desires which arise from mental imagination unwaveringly, with determination, Yog should be practiced" (ch.6, sl.24).

Does craving arise from mental imagination? Verily! Because cravings become such after we become eager to possess a thing; and that eagerness increases when we imagine that thing as belonging to us but in reality, we have no chance or only a little chance to acquire them. Why should they be renounced steadily or unfalteringly? Because, if one falters or wavers in this process of renouncement, then the cravings will creep into his mind again. Because as the cravings are manured by our imagination and, every sane person possess this imagination, faltering in the process of renouncement of cravings will make them resurface in our minds. That is why!

* As the beauty of a woman is enhanced with modesty, so are wealth and desire when allied to Dharma (Y.P. Kulkarni [Trans.] in 'Yayati').
* But unbridled desires will never be satiated easily (Munshi Premchand in 'Godaan').

* I count him braver who overcomes his desires than him who conquers his enemies; for, the hardest victory is the victory over self (Aristotle).

2. … the wise know the renouncement of works done with cravings as Sanyas; the clever call forsaking of consequences of all Labour as Renouncement (ch.18, sl.02).

What is meant by 'works done with desire'? It means those works the results or consequences of which are eagerly awaited or hoped – for by us. But, do men do anything with craving? They actually do and it is performed much of the time of our lives and is present among perhaps all our works. But, why renouncement of such works is called Sanyas? Because Sanyas or abandonment refers to giving up of bodily or sensual pleasures! And fulfillment of cravings gives solace to the sense organs. So when works done with desire are renounced or given up, it is called Sanyas or abandonment or detachment.

* Oh man, desire is never satisfied by indulgence. Like the sacrificial fire, it ever grows with every offering. [Y.P. Kulkarni (Trans.) in 'Yayati'].

3. … who renounces all desires and lives without any longing, without thoughts of ownership (and) pride, that man receives peace" (ch.2, sl.71).

This shloka establishes the relation of peace with cravings. But, how can any sane person have no craving of any type at all? Even, he may have a craving for warm, healthy foods at times of hunger. This calls for sthitopragya or steadiness of mind and, Yog. Cravings naturally enter into one's mind. But, men need to renounce them or give them up. This calls for sacrifice which requires a calm and steady mind. For the sake of peace with such an intention, if the person performs sacrifice with a mind that is steady, then he can automatically renounce all his cravings. Or if he practices Yog, after perceiving the Supreme Being or getting connected with him, a man automatically forgets about the things he loves or hates, or things that he craves for or averts.

* I count him braver who overcomes his desires than him who conquers his enemies; for, the hardest victory is the victory over self (Aristotle).

4 … when one remains desire-less (from) all longings (and) when (his) controlled mind reside (itself) only in his soul, then he is said to be connected" (ch.6, sl.18)!

What is meant by ‘desire-less from all longings’? It means neither has he any longings nor has any desire to possess them. He neither has any craving for something now nor have any desire to crave for in the future. This shloka again asserts the role of Sthitopragya and Yog in the way of renouncement of cravings but here desire-lessness precedes Yog and controlled mind. To practice Yog and sthitopragya, one must be desire-less. But without these things occurring first, how can one (renounce) and remain desire-less? Through sacrifice in the form of meditation! For meditation is also a form of sacrifice and when one meditates in order to remain desire-less, his mind becomes free from all sorts of cravings and instead places itself on rationale, real and worthy things. It makes the mind detached from cravings and instead applicable to other useful things.
(See also Yog)
(See also ch.7, sl.27; ch.16, sl.8; ch.16, sl.11-12)

(12) On creation and the creator:

1 … all existences at the time of creation receive a charm that originates from the opposites of desire and hatred” (ch.7, sl.27).

What type of creation? At the time of their births! How does that charm act even from the time of births? Because of the mind and other sense organs! If the sense organs were paralyzed or inactive, then perception will not take place and charm will not occur. In those existences that have good workable sense organs at time of birth (creation), charm occurs as an existence begins to like or hate a thing. (See also charm).

2. … that which is by nature without erosion, sublime (and) Supreme (is called) the spirit; and (that) is understood as work which creates and produces for existences” (ch.8, sl.3).

What type of creation? Things which are used by men or, for the benefit of other forms of existence! How is creation of anything called work? Because, what is created by God or Nature cannot be called work! But things or products created by men should be understood as work as they require time, effort, resources and bring forth desire and expectation. Through this shloka, the Lord distinguishes between creation of Nature and creations by men.

3 … of the letters of the alphabet, he (God) is the first (alphabet); of compound words, he (God) is that which unites two or more words; he (God) is indestructible time; he is the creator Brahma" (Ch.10, sl.33).

How can God be the creator when he himself told Arjun that Brahma is the greatest womb? (ch.14, Sl.4) It is true that Brahma is the greatest womb. For any planet to sustain existences and other things, it should be big in a special way. And Brahma means 'big'. So what the Lord here wants to speak is that whenever men may think of worshipping Brahma or the earth thinking it as the creator, men will do well if they worship the Supreme Being instead. For, even though Brahma may sustain life, without that unseen power called God, that sustainment is impossible. Thus!

(1) On Danger:

… Doing works laid down for self 'erroneously' is better than doing works well but laid down for others. (Doing) Works laid down for others is dangerous; better tobe destroyed in works laid for self" (ch.3, sl.35).

Why is it dangerous carrying out those works laid for others? The reader here may understand well if he knows something about the Gunas first. Every human being posses three Gunas or dispositions in him of which one superimposes itself on that person from his childhood! And what type of Gunas or disposition rules or superimposes one, he will have character and personality similar to that Guna or disposition. It will also affect his likes and dislikes as also his willingness to work and the type of work he chooses to carry out. Thus, what work he takes on as occupation or profession, it will be according to the Guna he posses or, it will be better if he takes up such work that looks complementary to that Guna. So what the Lord mean by 'laid down for others' is that these works are not in conformity with his ruling Guna or Disposition. So, what happens when such non-conforming works are undertaken is that firstly, the worker is always dissatisfied with his work. He does not get any type of satisfaction out of that work however he is well paid or respected. Because that work is not in conformity with that Guna, he although be be a skilled and respected worker, he does not get any pleasure out of that work. This dissatisfaction wills push-up his stress level and sometimes he may become morose and quarrelsome. Secondly when he undertakes such works then, there is a chance that he will err. Because however skilled he may be in that profession, disinterest in it will bring in him a lapsation of concentration, the disinterest being that the work is not in conformity

with his dominating Guna or disposition and so he thinks or imagines about other works while working; thus lapsation occurs. This lapsation may sometimes bring great danger to him or to others connected with his work or profession. Thus! This explains why so many instances of lapsation and error are occurring in our societies now-a-days even by skilled people and also to the high dissatisfaction and stress level.
(See also works)

(2) On Darkness:

… (the Supreme Being is one) who is Omniscient, the oldest, smaller than an atom, who is a perpetual thinker, who is an astringent of all, who is incomprehensible, who is bright like the Sun and, beyond darkness" (ch.8, sl.09).

What is meant by 'beyond darkness'? It means darkness cannot touch or engulf him (God). He is unaffected by darkness. Then is he the Sun and should be worshipped as such? But as the Sun is a Star so like all Stars, it has also dark spots and has also a chance of becoming a 'black hole'. Light (Sun's rays) cannot pass through a black hole. They are absorbed in it. So he is not the Sun and not light either. But he is that power by which the Sun is formed; the power of attraction between particles (or magnetism) that caused the Sun to form and also causes other Stars and planets to form or originate. So as a power that cannot even be felt but only imagined, he is beyond darkness. (Darkness after the big bang caused the entire animals of the earth tobe wiped out. God in his own self existed. So as soon as light came, specis originated a–new. That preservation and their capacity to manifest through natural selection is God).

(3) On Death:

1. … or Arjun (men) will receive heaven by meeting death or enjoy earth by getting victory. Therefore he should with a strong resolve, be prepared for battle" (ch.2, sl.37).

Here, heaven is guaranteed after death. How is it so? Because, heaven is nothing but a concept among mortals imagined as endowing or giving eternal bliss and happiness to the heaven–receiver. So when a man dies after doing his duty, his name is taken by everybody in the society as a courageous man who did not shrink from death while doing his duty. Thus, his name becomes immortalized. So, it can be compared to heaven after his

death as living people carry on singing praise of him (as one who had done his duties sincerely).

* Anyone can stop a man's life, but no one his death; a thousand doors open on to it (Seneca).

* It is a poor thing for anyone to fear that which is inevitable (Tertulian).

2. … this is the greatest state receiving which (one does not) make mistakes. Remaining in this condition, one receives supreme freedom even while dying" (ch.2, sl.72)!

What is meant by 'while dying'? It refers to the condition or state before one's death when the body struggles to keep itself alive. But if it is a struggle or a condition of pain or stress that can be understood as not easy or relaxing, then how and what type of freedom one will receive? Actually not receive but, perceive. That supreme freedom talked about here is the freedom from pain or stress the person feels before his death and the mental agony he suffers either, from his bodily discomforts or the various, myriad thoughts that pass through his mind (reflected from his dying condition). But in this condition of dying, why is this type of freedom stressed here? Because those thoughts, anxieties and tensions or giving way to the bodily pains – these are all useless. Because a (human) being has to die anyway, any day and, giving vent to the bodily pains or sufferings or even thinking about the after – condition of that said body, or about his kith and kin, near and dear ones, or about his soul – this is all useless. For Nature will find a way to dispose his dead frame (if it is not performed by humans) – the soul as a power will live on – his near and dear ones will take care of themselves and adjust according to circumstance. Thus, he will be completely free from mental agony and anxieties and stress even in that condition of dying if he receives this condition of Sthitopragya.

(See also Shitopragya)

* When a person retains his faculties to the very end, true character is likely to shine out…The good and kindly express good and kindly thoughts (J.D.Ratcliff in "No final Terror", pp529 from H.T.L.W.L)

3. … fools do not know that he (the Lord) is enveloped by supernatural powers and that he does not get illuminated before everybody. The people do not know him (the Lord – God) as devoid of birth and destruction" (ch.7, sl.25)!

Who does not get destroyed? God! But the Lord who is speaking of himself here-in is showed to have been killed in other religious texts. Because that form of human being in

which God personified or manifested as Krishna, is an incarnation (ch.7, sl.5) and as it is like any other corporal beings, he meets his death as shown in other religious texts. But, what proof is there that his pure or Natural form does not get destroyed or meet his end? Because as he is the supreme power of creation (or destruction) on this earth definitely, he will never end! His end will signify complete and total destruction of the world which has not happened till now. Even after the 'big bang' (Collision of asteroid on the earth which annihilated the Dinosaurs), life thrived and evolved which authenticated his presence. Without that 'power' by which natural selection was possible (and will be possible), there would have been no existence on earth. So what the Lord spoke of himself as devoid of destruction or death is his power as God, not his incarnated form(s).

4. … those who seek refuge in him (God) tobe freed from old age and death, they are supreme; and it is them who know all spiritual works completely" (ch.7, sl.29).

How can any existence be free from death as, tobe born is to die any day and that death is the most certain of all events or occurrences? Not death of his physical form but of the spirit. See the remaining part of the shloka; "it is them who know all spiritual works completely". So, these people have a sound knowledge of God and the spirit and also know what to beg from God. Death here means death of their souls which means taking rebirth in the bodies of base animals. Thus, they seek not the deaths of their souls. So anyone who wishes to free his soul after his death (of his body), he should pray to God for such.

5. … (those) who know the three Vedas, who have drank the juice of the plant soma, who are free from sins, they adore him (God) through many sacrifices; they pray (for them) to go to heaven; for their religious merit, they go to the abode of Indra (where) they enjoy divine things fit for devas in heaven! Having enjoyed that great heaven out of their religious merit, they become degraded after it finishes. In this way, those who desire the religion established in the three Vedas (scriptures), receive birth and death" (ch.9, sl.20-21)!

What is the abode of Indra? Heaven! What type of death do they receive? The death of their souls! But souls do not die. Verily! But the confinement of the soul is here paralleled to its death. For, when man enjoy the good things of life (heaven) they also commit some type of sins out of the feeling that they are enjoying heaven and such heaven will never end. Such feelings and sins entrap the soul to this earth which is likened to its

death. So they perceive the death of their souls in this human form even though they are enjoying heaven. As this is a philosophical book, here it is meant that even wishing to lead a good enjoyable life through sacrifices is tobe abhorred. This will only bind the soul to the earth.

6. … , he (God) immediately becomes their saviour from the death-like sea-of-life whose intellect is invested in God, who worships him (God) non-deviated by giving up all (his) works towards God, meditation and through Yog (and) thereby thus becoming attached to god" (ch.12, sl.6-7).

Sea of death and life means the process of rebirth of the soul. Through this shloka, the Lord tries to establish that those who want to free their souls from death or entrapment or rebirth, through spiritual thoughts, Yog, meditation or giving up all consequences towards God they can attain such.

7. "But" … "when a corporal being dies during growth of Sattwa (Guna) than (he – that person) receives the divine abode of great Rishis" (ch.14, sl.14).

There is no separate or special abode of any Rishi. All such abodes are on this earth. So, how can death during prevalence of Sattwaguna propel one to the abode of great Rishis? Because, death during Sattwagunas will mean that man was engaged in virtuous works at the time of his death. So, his deeds were recorded by like minded virtuous or pious people. Good works made him immortalized on this earth and so after his death, his name is recalled and taken by pious, virtuous minded people. This earth is also the divine abode of great Rishis. So, he is recalled by virtuous men after his death, men who remember only the good qualities in humans.

8. … (One dead) when the Rojoguna is on the increase gets birth among work attracted people. In the same way, death when under Tomoguna makes that person born in wombs of animals" (ch.14, sl.15)!

Because, in the first instance, when during his life he was prevailed by the Rojoguna, he had worked (hard) and was also attached to its consequences. So, he had made a niche of himself among worldly minded people who had a great esteem for him. And that estimation of him due to his worldliness (during his lifetime), makes the work attracted people talk about and recall him in their lives. Now the reader may ask how death

during Tomoguna makes one born in wombs of Animals. Because when under Tomoguna, that person did bad and illegal works which were also inhuman. So after his death, no good or virtuous or pious or even the worldly minded takes his name or even recall him. Thus, he can be said to have surfaced only in wombs of animals i.e. his name might be recalled or taken by men who are very much degraded comparable to animals. Through this Shloka, in opposition to Shloka in ch.14, sl.14, wherein he (the Lord) cited good conditions after the Sattwaguni's death, he stresses the need for men tobe good in their lifetimes and not be worldly minded or wicked so that, their names may not find places among greedy, selfish people or among detestable people.

9. … when the corporal being overcomes these three Gunas, becoming free from birth, sorrow, old age and death, enjoys nectar" (ch.14, sl.20)!

Can victory over the Gunas or dispositions make one free from death as Gunas will always be present and will influence corporal beings all the time? Here, overcoming Gunas does not mean defeating them but, remaining in such a way as tobe immune from them. By making the mind controlled (Sthitopragya) to such an extent that no Guna can influence him, he can overcome any of the three Gunas residing in his body. Once that is achieved then death to him is neither painful nor sorrowful for he knows that his soul will never die and whatever agony he perceives before death will not last forever. Thus, he becomes unconcerned on death. 'Free from death' means he is not haunted by the fear of death and thereby leaving away this world.

* What's gone and what's past help should be past grief (William Shakespeare).

(4) On Defeat:

… For this reason (taking) joys and sorrows, profit and loss, victory and defeat as equal, (Arjun – men) should engage himself for battle (work). In this way, he (men) will not incur Sin" (ch.2, sl.38)!

Can any type of defeat be equal to victory? But here the Lord talks of defeat in a different sense. For any man, is there any use pondering over defeat beforehand and not going to battle (work)? For, what was battle for Arjun is work for the common man. And there is no justification for an ordinary man to sit at home thinking beforehand of not getting any work and so no chance of any income. Or taking the case of nation–states; will it serve a nation – state if it, thinking of defeat surrenders beforehand to its enemies than

put up a fight and carve a niche of themselves even among their conquerors? What the Lord tries to explain is that defeat in all actions will be there for all men. What is defeat for one is victory for another. And if defeated in one case, men may be victorious in another. So when men will overcome the icicles of defeat before any enterprise, only then will he succeed for, if he starts not work thinking of meeting defeat (failure) he will actually be defeated not by any enemy or unlucky circumstances but, by a feeble, timid, despairing mind and that mentality will get passed over on to his future generations.

* Not in the clamour of the crowded street, or in the shouts and plaudits of the throng, but in us are triumphs and defeat (Henry Wadsworth Longfellow).

(5) On Deliverance:

1. … attempting this will neither ruin one nor diminish (that person). Even a little of this religion will deliver one from great fear" (ch.2, sl.40).

What is this attempt and religion that will deliver a human being? They are the same – Yog. From what type of fear will Yog deliver a person? From the fear of entrapment of the soul to the earth through rebirth (arising from attachment of consequences)!

* All reforms except a moral one will prove unavailing (Thomas Carlyle).

* Reform must come from within, not from without (James Cardinal).

2. … one who is connected through his intellect, he can get deliverance in this life from both good and bad consequences. Therefore, Arjun (men) should engage himself in works through Yog. Yog is the skill in all works" (ch. 2, sl.50)!

What is this connection through the intellect? Thoughts of God all the time! How can thoughts of God deliver him from good and bad consequences? By making he detached (from the expectations and enjoyments of consequences)! What type of deliverance is this? From entrapment of his soul to this earth after his death! Because by being detached from consequence, or thoughts of them, his soul will be freed from consequences. If it is not freed from consequence then through rebirth, it will be bound to this earth. By making it free from consequences, it will be delivered from an impending risk.

* Man flows at once to God when the channel of purity is open (H.D. Thoreau in 'Walden').

3. … wise people engaged in intellectual Yog, renouncing good and bad consequences arising out of work, verily gets delivered and go to (such) places where there is no sorrow" (ch.2, sl.51).

The first part of the shloka is similar as ch.2, sl.50. Only the second part needs tobe discussed. How can this deliverance take one to such places free from sorrow? First of all, is there any place where there is no sorrow? Verily, heaven! But heaven is here on this earth and only a perception. Thus, the underlying meaning of this part is that detachment through thoughts of God makes our mind free from future thoughts of fear, dejection, anxiety and gloom arising out of expectations of consequences. When one is eager for consequences, till the consequences are visible, they are always anxious. This brings them sorrow before and also after the consequences are out. But when he becomes detached, his mind is free of them. Thus he remains in a pacific condition undisturbed by anything. This is comparable to heaven or perceiving heaven. For heaven or heavenly conditions are perceivable only through a mind that is fixed and at the same time free from whims and fancies, anger, passion, anxieties and despair.

*For life with no upward effort of the spirit would be incredibly dull (Norman vincent peale in "Beyond death there is life" from, 'H.T.L.W.L', pp532.

4. … he (the Lord – God) rewards people according to the manner of their deliverance to him. Humans in every way try to follow his (God's) direction" (ch.4, sl.11)!

The second part explains why people follow the prophets or religious leaders or supposedly Avataars or incarnated forms of God. But what type of deliverance is talked of here? This deliverance means the manner of giving oneself up to God. When one gives himself up to God, the manner of his giving up reflects his belief and faith in God. So, as God is omniscient, he from the manner of deliverance of the people, perceive their belief and faith in him and so rewards them. What actually happens is that, through this shloka, the Lord only urges men to firmly believe in (the unseen) God and form a deep faith (in that concept of God) so that in times of trouble or necessity, men will with firm faith, worship or approach that God expecting (suitable) rewards. The actual thing is that, as men with light belief and wavering faith and devotion will approach or address the God lightly, it is only natural that they get such returns. But those with firm belief and unwavering, deep faith and devotion approach and worship him; they receive such good results or rewards from Nature, which is only natural. Like a man whose non-interest is

reflected in his end products (or consequences of his efforts), so also half-hearted deliverance (to God) brings to them rewards not up to the mark.
* The fear of the Lord is the beginning of wisdom (Coja Petrus Uscan).

(6) On Delusion:

… When Arjun's (men's) mind which has been deluded by religious discourses will be unwavering and steady and become contemplative, then he will perceive Yog" (ch.2, sl.53)!

Are men deluded only by religious discourses? No! For men is also deluded through charms. But here the Lord stresses about religious discourses because, when men gets deluded through charms, he gets bound for some time in that charm making a mistake, realizes it and rectifies himself and thus treasures an experience. It passes off after some time leaving a mark through as a bad experience. But, men have no time for realizing delusions when getting deluded from religious discourses. As religion is an important factor in our lives and much of our thoughts and deeds are influenced by what is given in our religious texts, they affect men all through his life and almost in all the aspects. Thus he (the Lord) cites religious discourses as deluding men's mind. In other way, men will perhaps do better if he thinks rationally without getting support from religion, as from religion his thoughts (and actions) will be biased but through a rationale mind, he will be broad and liberal minded, free from charms and delusion. Thus, he also offers steadiness of mind. Because, deluded minds are never steady and are always biased!

(7) On Dependence:

… for him (God) in this world nothing that is dutiful or non-dutiful is required (to be done); and, neither is he required to depend on any existence" (ch.3, sl.18).

Why God doesn't have to depend on anybody is perhaps known to all people. But rationalist will argue, is there any proof of this declaration? Don't men sacrifice animals or offer other things to please him? These falls under rituals laid down in Religions. Nature doesn't exemplify them. Again, some argue that there is a God or that he exist(s) because men imagine him, recall him and worship him and that he exist because we require him and he will be null if nobody recall or approach him? Perhaps! But there should be a force which though dormant when not recalled but become active when people recall and

approach him when people fall prey to the extremes of nature or Prakriti. Or, a power that has held together all the things in the cosmos. But according to scientists, it is gravitation that is keeping the planets in their orbits! Verily! But, the formation of the stars and of the planets, the sticking–together of unseen dust particules into a large whole mass, the power of attraction in between these particles to cling together to give birth to life … all these show that more than gravitation, there is another power working along in the cosmos. And so for that power, which helps in creation, is there any need for it (that power) to depend on anybody? It (God) is innate in all things, material or existential. Thus, he (God) has no need to depend on anybody. It is nature (Prakriti) and existences which have to depend on him who is being exemplified to the greatest extent by men's search to seek and find him.

(8) On Destruction:

1. "But" … "Arjun (men) should know that by which this whole is out-spreaded tobe inexhaustible and destruction less. No one is capable of its destruction (ch.2, sl.17).

About what is spoken of here as destruction less? About the soul! Why can the soul never be destroyed? Because, it is a part of God who is himself indestructible! But, is there any proof of its indestructibility? One can only infer; for, that thing which binds together all things (and even the existence), if it be destroyed, then it will signify the end of the whole of the Universe or the cosmos. And in the existences', what is called the soul is only a part of that power that forms and powers the heart, enlivening the existence. As it is present everywhere, every time, we can only assume that it is not and connect being destroyed, although seeing it stop working in some existence often and on (and causing death in that existence).

* To see clearly is to save oneself (Fransisco Louis Gomes).

*The versatility and potential of the soul are limitless, infinite (Dr. Brian L.Weiss in,"Through Time into Healing" pp142).

2. … attempting this will neither ruin one nor diminish (that person). Even a little of this religion will deliver one from great fear" (ch.2, sl.40)!

What is this thing that its attempt will not ruin one? Yog! But how can Yog save one from destruction? Not physical destruction; but destruction of the soul! But the soul could not be destroyed! (ch.2, sl.17) Why is its destruction talked here? Here, destruction of the soul means entrapment of the soul to this earth through rebirth. This is a highly

philosophical book in which the Lord urges men to be good taking the soul as the target of suffering if men becomes bad or unjust. And for men to become virtuous or moral, he (the Lord) prescribes Yog, detachment, Sthitopragya (Steadiness of mind) and contemplation as tools. Here in this shloka, Yog is spoken about. So when men will practice Yog, he will get detached from consequences. Thus, consequences (through attachment) will not be able to bind his soul to this earth. Thus it will be freed for ever and will be saved from the destruction of rebirth.

3. … if he (God) would not have worked, this entire world would have been destroyed and (he would have been the) progenitor of unwanted children and (he would have) destroyed all these existences" (ch.3, sl.24).

Destruction of the world and existences here is related to non–working of God. But if God be only a power of attraction between things or Magnetism, how does he work? His absence or rather non–attraction (non magnetism) between particles is spoken of here. If that force which binds atoms and molecules and also gives birth to existences or helps in creation of material things suddenly disappear or cease to exist then the world will no more be held together. And without a planet with suitable climatic conditions, existences will also be impossible to exist.

*We have faith in the force making that compass work (John Glenn in "Why I know there is a God", pp543 from, 'H.T.L.W.L'

4. "Therefore" … "Arjun (men) should firstly by controlling the sense organs, verily destroy this thing believed tobe a Sin (in itself) and destroyer of knowledge and truth" (ch.3, sl.41).

What is this destroyer of knowledge and truth that is tobe destroyed? Passion! But how does passion destroy knowledge and truth? Knowledge here especially refers to information about the Supreme Being. And that information about the Supreme Being is also addressed as the truth. So, when one is engulfed by passion, he does not want to know anything about God. At the most to please the Devas or God, and to show the society, he undertakes ritualistic practices / worship. All such efforts are concentrated in fulfilling his passions. And thus, true information about God or the supreme reality becomes hidden. And truth in the society also gets clouded as one who will want to fulfill his passion will lie a great deal. But how can passion are destroyed? Given in the shloka "… by controlling the sense organs …" Passion will be there for all existences and in all times. But what is

needed is that men should be able to conquer it. Thus, steadiness of mind or Sthitopragya is the first step in destruction or overcoming of passions. When the mind becomes steady then, control of other sense organs is possible.
(See also passion).

5 … all his works gets destroyed who has lost all attachments, is free, whose intellect is established in knowledge and (who) works as a sacrifice" (ch.4, sl.23)!

All existences have to undertake work for their maintenance! Then how can one's work be destroyed? Not work but, its consequence! Because one who either performs Yog (getting connected with God mentally) or who is detached from consequences (works as a sacrifice or has lost all attachments) he does not have any regards or wish to see the consequences. All he is concerned about is carrying out and fulfilling the work taken as a duty. Thus, what results from that work (consequence) he has no concern about it. And as he is not concerned about consequences, consequences in turn do not affect him. For it is nature's system that against whom or which one remains dispassionate and unemotional, that person or thing has no chance to recoil or act against him. So, in this way his consequences get destroyed.

6. … those who are ignorant, undevoted and doubtful, gets destroyed. Those who have doubts never have happiness on this earth or in the next life" (ch.4, sl.40)!

But, how can doubts, non-devotion or ignorance lead one to destruction? Not of the ordinary, worldly things but ignorance, doubts and non-devotion about God. Because, when one has no knowledge about the existence of God and also doubts his existence, naturally he will have no devotion to God either. And one who will be non-devoted to God, will he have any devotion to his superiors or to his work? And thus being lax in his duties, he will fallout in the eyes of the society and thus gradually meet his ruin. And spiritually, when one will not believe in God then, through lack of devotion to a superior power (God), he will be indulged in bad (unethical) works. Such works will bind his soul after his death through rebirth. Thus, he gets destroyed. So men to save themselves from destruction, both physically and spiritually, must believe and be devoted to that supreme authority called God. Doubting God will only impel his doom.

* Those that God wishes to destroy; he first makes them mad (Euripides).

*And that because they had elected in favour of darkness and eschewed the light, therefore they could not possibly succeed (John E.W Rotton in "Meerut mutiny and the siege of Delhi" pp123).

7 … verily one who seeks the welfare of others, does not get destroyed and verily does not suffer any distress in this world or the next" (ch.6, sl.40)!

How can such person be saved from Destruction? Both at the existential level and on the spiritual level! For one who does welfarous works, will he get maltreatment from others? Or when he will seek the welfare of others, will he be concerned about the consequences? Contrarily for one who thinks about consequences, can he undertake works that are welfarous for others? And so, doesn't doing welfarous work for others mean detachment? And thus through detachment is one not saved from destruction?

*He who wishes to secure the good of others has already secured his own (Confucius)

*Those that do well for the public usually end up doing well for themselves (Henry J.Kaiser in "Seven keys to achievement" by 'William J.Lederer', pp312, from "H.T.L.W.L")

8. "But" … "there is an even greater nature (which is) more invisible than the invisible one (and) which is eternal. It does not get destroyed even if all corporal beings get destroyed" (ch.8, sl.20).

What does not get destroyed even if all corporal beings get destroyed? It is the soul! But what proof is there that it does not get destroyed? Only an assumption; for if God would be dead then no existence or for that matter no worlds would have existed. He is that binding force which holds together all material things and which, with the protection from Nature, create existences. And the soul only being a part or form of this power there is no chance of it getting destroyed.

(See also ch.2, sl.18; ch.2, sl.21; ch.2, sl.28; ch.2, sl.62-63; ch.4, sl.6; ch.9, sl.30-31; ch.11, sl.32; ch.14, sl.2; ch.18, sl.58).

(9) On Detachment:

1. … he (God) will narrate to Arjun (men) in a nutshell about that letter which is desired of by detached, eminent personalities well versed in the scriptures, which they

recite and (thereby) becoming a part of (the Supreme God) behave in the condition of a Brahman" (ch.8, sl.11).

What do the 'detached' people desire? The word 'Om' or that which addresses God in a neutral manner designating to him neither a material nor human personality! But why do the detached people (and not the attached) desire that thing (name)? The attached are concerned about the consequences (of work). So they are engrossed in it. Then how will they detach (themselves) from work? The detached require their sense organs to be cool and steady. This requires practice of Sthitopragya. For Sthitopragya, meditation is essential. What is meditation without contemplation? And perhaps the best thing to contemplate with is God's name. And that name which designates God as one who is neither a being nor matter is the best to contemplate upon. Therefore, the detached people desire that name. But are the detached also eminent? In a way! For those who look eminent but attributing their eminence to wealth or power or learning, lose that eminence after their deaths. But the eminent who were distinguished because of their kindness, loyalty and sincerity, they are always remembered in their society even after their deaths. And, these people during their lifetimes had practiced detachment to a large extent which gave them the above attributes.

2. … as the unenlightened (ones) carry out the works being attached to them, in the same way the enlightened ones with an intention of leading the masses, should work detachedly" (ch.3, sl.25).

Why is attachment attributed to the unenlightened and detachment to the enlightened? Here enlightenment does not mean knowing the letters of the alphabet but, one who has spirituality or tries to acquire knowledge about God. So, one who perceives the Supreme Being, being enlightened thus, naturally will practice detachment as he knows that attachment to consequences will only bind his soul to this earth.

* What was attachment but regret of not holding on to what one can never hope to secure for oneself? There is no attachment to duties that are realized or promises that are fulfilled (Munshi Premchand in 'Godaan').

3. "But" … "one who controlling the sense-organs through his mind detachedly starts KarmaYog through the senses of work, he is superior" (ch.3, sl.07).

What is KarmaYog? Working (doing his dutiful works) and at the same time performing Yog! But why is detachment mentioned here? Because one who is attached to

consequences, although he may be working, cannot practice Yog! Because his mind will always be on the consequences (of his work)! But, when he will be detached (from the consequences) then, he will be free to think about God. Consequential matters won't trouble him. Thus, detachment is necessary for KarmaYog.

4. … (men) are bound to this earth through work; (Arjun – men should) work in a well manner for God, detachedly; (working) as a sacrifice (is better than) working in any other manner" (ch.3, sl.9).

So anyone who would question why detached works are necessary should realize that it is also a sacrifice. Because it requires leaving away consequences! So it is a sacrifice on the part of the worker to sacrifice his consequences for the freedom of his soul. So, anyone who thinks of performing sacrifice but know not what type to perform can do it by sacrificing consequences which requires detachment. But why is detachment connected with God and require proper – manner? This is a shortcut to Yog where, because Yog is hard, the worker may do his works in the name of God. When he will be working for God or in God's name, then detachment will be automatic. And when one will be working for God or in God's name, naturally his work will be better as his mind will be free from thoughts of consequence.

* For it matters not how small the beginning may seem tobe; what is once well done is done for ever (H.D. Thoreau in 'Civil Disobedience').

5. "Verily" … "carrying out works detachedly, men receive the Supreme. For this reason (Arjun – Men should) always carry out his dutiful works detachedly" (ch.3, sl.19).

Receiving the Supreme means perceiving the Supreme Being! How come from detachment? Because, detachment makes one free of consequences! When he is free from consequences then, he incurs no sin for; whatever he does he does as a duty disregard to consequences. Thus, mentally, freed from desire, expectation, anxiety and dejections, he moves to a higher plane wherein he begins to perceive abstract, subtle things as God. High, broad thoughts take his intelligence and perception to that level which is unperceptible by the laity and wherein he perceives the Supreme Being or the Spirit (soul).

* For everything you have missed, you have gained something else (R.W. Emerson).

* Make the boat light by throwing the cargo over board (Plato).

(10) On the Devas (Demi-Gods):

1. … he (Lord) told wiwoshan about this Yog which is perpetual; wiwosham told it to Manu; Manu told it to Ikshaku" (ch.4, sl.1).

Who is wiwoshan? Surya or the Sun God! But, the Sun is only a star! How can it be called a God? It was a religious custom among early Hindus to designate every powerful or awe – inspiring thing or animal etc. to a God or establishing God as this thing or animal (which is still practiced by some today). So, without a pure knowledge of God the great ball of fire that can heat the earth up was given a title of God, named and worshipped ever since. Thus, God did not in reality tell about Yog to wiwoshan or Sun God! Men who worshipped the Sun began to hold every type of worship and sacrifice in the name of the Sun God. Yog is nothing but connection with God. Men got connected with the Sun, thinking it as God. So ascribing everything in the name of the Sun – God, Yog (connection with God) started. This was filtered down the line either through practice, customs or through lineage (genes). Thus, the first man (manu) passed it to kings of future generations (Ikshaku) the system of getting connected with God (Yog) through worship. Descendents of Ikshaku and modern men are also getting connected to God through various means which only show the perpetuity of Yog.

2. … satisfied by the sacrifices verily, the Devas (Gods) will give Arjun (men) the enjoyable things wished by Arjun (men). Verily, one is a thief who enjoys the (things) given by the Devas without offering them to the Devas" (ch.3, sl.12).

Who are Devas if there is a Single Supreme God? Past men or women held as God or Goddess by succeeding generations who were known during their lifetimes for their goodness, or greatness, or wealth, or learning. Even lifeless things were also designated as Gods (Devas) or Goddess (Devi) and worshipped which men could not overpower or bring under his control. So we had (and have) a Goddess and God of wealth and one Goddess of learning, one of the Sun, one of the winds, one even of death etc. Then how come these past men or women or even lifeless things give men something when sacrifices are undertaken? They do not give; men think of as being given by them. It is a natural thing (which occurs as consequences) that one that will strive and work hard (like performing a sacrifice) for a particular thing will also get that thing. If this is not the case, then non Hindu people would not have received anything as they do not worship or perform sacrifice(s) for any Gods or Goddesses. The sacrificing brings them that thing. The

exertions and troubles during that sacrifice bring that thing as a reward. They only think it as receiving from that particular God or Goddess as they had initially started that sacrifice in that God's name.
(See also thievery)

3. … worshippers of the Devas go near the Devas; of ancestors go near them; of Ghosts go near them; and of him (God) go near him (God)" (ch.9, sl.25).

But if Devas were past great men, women or even natural phenomena, how can their worship bring men to them? They do not go physically. They get that mentality. Or perhaps acquiring that mentality before, they have been worshipping that particular Deva (God). Whatever is early, it may be right. For it is seen that those who worship the God of wealth, get miserly and greedy (for wealth). Those who worship the goddess of Learning, show an inclination for knowledge. Those who worship wind – God or even rivers, show an inclination for superstitions and fear. Thus, their forms of worship being to them such mentalities and behaviours which were attributed to the type of Deva (God) they worshipped.

4. … of the Vedas, he (God) is Samveda; of the Devas, he (God) is Indra; of the sensory organs, he (God) is mind and (he – God is) perception in all existences" (ch.10, sl.22).

But, if he is comparable to the Devas, why is he not all the Devas and only the king Indra? Because he places himself in a superior position among the Devas! As Indra is beheld as the king of the Devas, God is on the same plane as Indra although he may be compared to all the Devas. The underlying thought is that those who worship Indra or any other Devas will do better if they worship him (God) as in this shloka he says he (God) and Indra is the same.
(See also ch.8, sl.4; ch.10, sl.2; ch.18, sl.40; ch.4, sl.12; ch.4, sl.25-30; ch.10, sl.26).
* In Hinduism any element that rose and attained the status of divinity could be accepted and embraced as a God. (Vasilis G. Vitsaksis in Dr. Bhupendra Kumar Modi's "One God")!

(11) On Devotion:

1 … even one who is engaged in sinful acts, if he worships God consistently, resolutely and in a well manner verily, he is opined as a pious man. (That man) very quickly

becomes a virtuous minded man and receives permanent peace. Arjun (men) should declare that God's devotees do not get destroyed" (ch.9, sl.30-31)!

Who becomes a devotee of God? One who gives himself up wholly by believing in the Supreme Being? Why doesn't God's devotees get destroyed? Because of their faith in God! For faith in men or in nature or in animals have at times proven both good and bad! Men have cheated men, rains (from nature) sometimes fail or unprecedented floods occur and dogs (animals) are known to have bitten masters. But God has not been known to fail. Countless real life experiences of people who had fallen in perils, after recalling and praying to God, being saved, vindicate this faith in God. For that devotion springing from the devotee acts as a connection with that Supreme power by which this world is held and through that power or force is the devotee rescued from destruction. But why only devotes and not all the persons? Because, that 'connection' (with God) must occur! For any person may not be saved who is at the point of destruction if he does not believe in god, nor prays to him but finds a way out himself using his intellect and other resources. But at times of perils, the intellect runs dry, friends fall apart and resources run out. And in those times only those who have faith in God, appeal to God for safety and thus, are saved from destruction. This shloka stresses the need for belief and faith in God of mankind to help them from ruin. For without faith, there can be no devotion.

2. … the way Arjun has seen God, this vision is not probable through the Vedas (Scriptures) or penance, or charity or through rituals. But to know, feel and see the real (form of the Supreme Being) it is probable through devotion that is of some other kind" (ch.11, sl.53-54)!

What is this devotion that is of 'some other kind'? It refers to devotion not to any men, objects, phenomena or like cult worship, nor to any smaller Gods and Goddess (Devas) but to that Supreme entity through which this world is held and regulated. For when men are devoted to many various things or Gods, their devotion becomes light. And, flimsy devotion shows light belief and thus light results (visions). Here 'Seeing God' means perceiving God. But when men will believe only in the Supreme, unseen, unfelt, unimaginable God, only then can he perceive God. It is like they say in Islam, "There is no God but Allah…."

3. … corporal beings according to their Gunas or Dispositions, have three type of devotions – verily Satwik, Rajosik and Tamosik. Verily, as a man is similar to his existence his devotion is also similar. As is his devotion, his life is of that devotional type" (ch.17, sl.02-03)!

This shloka clearly shows why men have devotion to various things or phenomena or Gods and Goddess or of the Supreme Being. But how is devotion affected by the Gunas or Dispositions? Because, through the Guna a man is affected both bodily and mentally! And, when the man is affected mentally then, his mind will begin to think in sync with the qualities of that Guna. Once such thoughts posses him, he will try to materialize these thoughts. Thus, he will devote his time, energy and efforts to materialize such thoughts and non-materialization of which, he will search or devise or create some objects of reverence to pray for (something) and which he imagines will provide him such things. But what is meant by devotional life according to his devotion? That means to whom is he devoted, he will show devotion to that thing or object. It means, to what Gods or thing or persons or objects or phenomena he shows devotion, he is mentally devoted to them. For example, when a man gives himself up to money or riches then he shows devotion to that God or Goddess of riches. Or, when a man is inclined for power then, he shows respect for powerful persons in the society.

4. … sacrifices, penances, charity and any other works done without devotion are called asat (or non-virtuous). They do not come to fruition either in this world or after death" (ch.17, sl.28)!

This shows the necessity of devotion in one's life. Although sacrifices, charity and penances are recommended to be carried out by the Lord (ch.18, sl.05), they have tobe spiced by devotion because, if there is no devotion in these works then if reflects the lack of insincerity of the doer. His devotion to God through these practices is to make himself good through these practices. Then his works will bear fruit. Otherwise it will be 'like a man paid to do a job although he detests that job in his mind'. His intentness in his sacrifices, charity and penance will be propelled by and reflected in his devotion.

5. … one, who fully comprehends the Supreme Being, receives Supreme Devotion to the Supreme Being. He is self-satisfied and at peace with all other living beings. He neither sorrows nor expects (anything)" (ch.18, sl.54).

Here receiving devotion means perceiving devotion arising in his mind. But, for devotion to be perceived why is full comprehension of the Supreme Being necessary? Won't half-hearted comprehension do? Aren't the followers of Devas or Gods devoted? Followers of Gods (Devas) are devoted but, to the Gods they worship. To them, devotion must be directed to that God whom they are worshipping, not to anything else. This arises from the concentration of their faith in their Gods and Goddess. Such people can't be devoted to their duties, or to the society. Except for devotion to their reverential God, their devotion to every thing else is half-hearted. And regarding half-hearted comprehension of the Supreme Being; worship of the Gods or natural objects or natural phenomena or any other corporal being or cult-figure itself is half-hearted devotion. That type of devotion arises and vanishes or diminishes (if not altogether vanishes) after some time. For as soon as the thing or circumstances against which these God are worshipped are met or satisfied, then that devotion automatically diminishes or vanishes. Thus, a complete understanding or comprehension of the nature and quality of the Supreme Being is necessary. Once that comprehension, although hard is formed, then Devotion to that comprehensible thing is automatically perceived. But, what type of devotion is that arising out of full comprehension of the Supreme Being? It is the Supreme or greatest devotion in a human being by which he realizes the innate power or presence of God in all things, existential or material, and thus gives himself up and show devotion also in whatever work he is engaged and to whatever corporal beings he comes in contact with.

6. … one who is not connected has no intelligence; and no devotion either! Who has no devotion, has no peace; who has no peace, from where will (he get) happiness?" (ch.2, sl.66)!

What is meant by connected? It means perceiving and recalling the Supreme Being or simply, Yog. But, how come that person has no devotion (to the supreme being) if he is not connected? Should having devotion mean getting connected and not having devotion mean non-performance of Yog? Verily! Because firstly, Yog is not easy! Secondly, to get connected or form a relation with someone or something which is abstract and subtle and which can only be conceptualized without giving oneself up to that being or thing wholly is not easy. Thus devotion (and or lot of it) is necessary. Without one giving himself up wholly to the Supreme Being, one cannot establish contact or Yog with him. Again, devoted people need not get connected or practice Yog. They are automatically connected through devotion and so Yog is easy for them. On the other hand non-devotion verily

means non-performance of Yog. For as stated above, Yog is hard and requires great devotion. So, without devotion, there can be no Yog. But, how is peace unattainable to the non-devoted? Because, peace comes to him who is self-satisfied! Self-Satisfaction in turn depends upon detachment (from consequences), relinquishment, charity, meditation, Sthitopragya and spirituality (Yog). Now one who has no devotion to God, how can he detach himself for there should be some 'incentives' or decoy for detachment and that incentive preached by the Lord in the Bhagabad gita (the freedom of the Soul or Moksha) is null to one who is not devoted to God. He has no concern for the soul or the Supreme Being and so, no devotion. So for those who seek peace for themselves, one way is to start cultivating or developing devotion to God.

7. … those who are devoted receive knowledge; (one) who is intent (on receiving knowledge) and has control over his sensory organs, very soon receives supreme peace after receiving knowledge" (ch.4, sl.39).

So, is knowledge attainable for only the devoted? Knowledge about the Supreme Being, not on other things! For to have a clear concept or information on God, complete devotion is necessary! For half-hearted devotion or non-devotion will make the mind waver and deviate from the Goal of perceiving God! And that being, which has been remaining elusive even to scientist trying-on for decades, how will he appear before the undevoted or half-hearted? And devotion, leaving aside knowledge of the Supreme Being, is required even on worldly or material things. For, even in the case of a student, if he does not devote himself on studies and seek information, he does not receive any knowledge. Same is case with a worker – if he is not devoted to his work, information on the work and its proper carrying-out will not be possible for him. Thus, he will not progress in his work. New technologies enabling good quality and time management will not be possible for him. So for those who want information on anything (including God), they should first get devoted to that thing. Only then will knowledge be possible.

* It is only with the heart that one can see rightly; what is essential is invisible to the eye (Antoine de Saint – Exupiary).

(See also ch.3, sl.31; ch.4, sl.40; ch.7, sl.17; ch.7, sl.21; ch.7, sl.22; ch.8, sl.22; ch.9, sl.14,23,26,34; ch.12, sl.16,20; etc.)

(12) On Diligence:

"Verily" … "even a scrupulous and diligent person's mind is forcefully robbed by the powerful sense (perceptions)" (ch.2, sl.60)!

Who is a diligent person? One who is industrious or who is sincerely committed to the job. Then how come this serious worker's mind is robbed by the powerful sense perceptions? It shows the force of the sense-perceptions and the weakness of the human mind. The Lord uses this example of diligence and conscience to show how a person who is not connected with God may fall prey to the sense-perceptions although he may be sincere in his work. So, one who is sincere in his work, he should guard himself against these sense-perceptions. The power of belief and faith in God is highlighted here.
(See also Sense-organs / Perceptions).

(13) On Divinity:

1. … One, who knows about the Lords (God's) divine type of birth and works as it were, renouncing the body, receives God and not has to take rebirth". (ch.4, sl.9)!

What is this divine type of birth and works? Primarily, the incarnation of God as a human being but in reality, that without any birth or appearances that can be said tobe the everlasting. So, divine type of birth means, he is not born in the way that can be said tobe first seen or noticed by someone but, ever present in matter, or life, from the time matter or life existed. The Lord christens it as divine because only a few people perceive that birth or type of existence of God. Receiving God means perceiving God. So those who can perceive the real God only know him tobe present as soul in all existence and the most 'basic' of all material things.

2. … that person who through continuous Yog comes to know in real self all the divine powers of God, gets connected (with God) through Yog; in this there is no fear" (ch.10, sl.7).

Supplementary to the shloka of ch.4, sl.9 wherein one may like to know how one may acquire about God's divine birth and works, the Lord here provides a way – through Yog. So to know about the real self and origin of God, one has to practice Yog consistently and persistently. But, discussing about the divine powers, what are they actually? That he is concerned with creation, support and also destruction of all existences and material things. But scientists and rationalists attribute these things to Prakriti or Nature! How come God is engaged in these works? Nature acts as a catalyst for these

things. To bring about the origin or start of these things, there must be a hidden power to bring out something tangible or moving out of nothing–like putting the bits and pieces together in making something. That unseen hidden power is the divine power called God.

3. "But" … "when a corporal being dies during growth of Sattwa (Guna) then (he) receives the divine abode of great Rishis" (ch.14, sl.14).

Where is this divine abode of great Rishis? On this earth! Then how come the Sattwaguni after his death, receives this earth or divine abode of great Rishis? He does not receive! His name is immortalized and recalled on this earth by men. For when a person will die during prevalence of Sattwaguna then, naturally before his death, he will have done good deeds benefiting others. Works which benefited others would have been his first priority. Such beneficial works will naturally immortalize one among people benefited through his works. Thus, after his death, his name is recalled by people often and on in this earth, the divine abode of great Rishis. Because, it is here on this earth that great Rishis took birth and lived. And men comparable to Rishis and known for their virtues take birth even now on this earth. These people immortalize this 'Sattwaguni' person by discussing his good (Sattwa) deeds.

(14) On Dust:

… As a fire is surrounded by smoke, and a mirror by dust, and the embryo by the womb, in the same way this (life) is surrounded by that (passion)" ch.3, sl.38!

This is a simple universal truth! Then why is the Lord giving such an example? The Lord uses it as a simile for passions acting against all existences. If he would have simply said that men in surrounded or engulfed by passions then, it would have been hard to imagine or comprehend the condition of any existence against the passions. But, when the condition of dust-on-mirror is recalled then men can easily comprehend or imagine the position of any existence with regard to his passions.

(See also passions)

(15) On Duty (ies):

1. "Verily" … "carrying out works detachedly, men receive the supreme. For this reason, (Arjun should) carry out his dutiful work detachedly always" (ch.3, sl.19).

What are dutiful works? Naturally, men will think about those works as duties which he will take up as a profession or decide to undertake as hereditarily. But according to the Bhagabad gita, dutiful work means those which men undertake as arising out of the Gunas or disposition dominant in him and carrying out which makes him feel free. Thus, it will mean that work for which men will feel an urge in his mind to do or carry out without any outside pressure or enticement.

2. "But" … "verily, one who has become fond of his soul verily, he is satisfied with himself. And that man who is satisfied with himself, he has no other duties" (ch.3, sl.17).

Duty here means worshipping or searching God. Because the soul being a part of God, finding the soul is as hard as finding God! And when that soul is found or perceived then, a man is greatly satisfied. Thus, he comes to a conclusion that he need not search any more or need not do any more worship to find or perceive God. Thus, he has no duty in the sense of seeking out God.

3. … therefore this doubt of his (Arjun – men's) that is in his heart and formed out of ignorance, he (Arjun – men) should cut off with the sword of knowledge and taking refuge in Yog, get up (to fight – work)" (ch.4, sl.42).

What is fight for Arjun is work for the laity that can be called dutiful work. But if one should do only those work which can be called 'duties', why should he take refuge in Yog? Because although men may carry out dutiful works, doing them every day and becoming engrossed in their perfectness and completion, men may become bound or lured to their consequences. Thus even to carry out dutiful work, Yog is necessary as it will help men to keep himself away from consequences.

(See also Yog)
(See also ch.8, sl.7)

* Follow your genius closely enough, and it will not fail to show you a fresh prospect every hour (H.D. Thereau in 'Walden').

(1) On Education:

"Verily" … "only through work kings like Janaka found shelter in Supreme fulfillment. Even for educating the masses, Arjun (men) should carry out properly" (ch.3, sl.20)!

What should men carry out properly? Duties or dutiful work! What type of education is talked about here? That 'work' is necessary and unavoidable for all existence. But, how will the masses or laity get education from others' working? Because in any society, it is an unwritten custom to imitate those who are great in a 'special' way. So when any great man, irrespective of his greatness or wealth, will carry out his dutiful work in a 'detached' manner then, the masses or the common people will imitate that habit of working even if that work may not bring them material gains.

(See also work)

* The aim of education is the knowledge not of facts but of values (Ralph William Inge).
* The hopes of the educated were better than the riches of the ignorant (Democritus).

(2) On Elapsion:

… this oldest (thing) which has no birth, which is perpetual and everlasting (and) which is neither born nor dies and has neither past nor future, does not die when the body gets killed" (ch.2, sl.20).

What is this oldest thing? The Soul! But, how come it has no past (along with other attributes)? Because it is a part or form of that great power of Magnetism or attraction between particles and which is present in all particles from the time particles got created. And as no one can say when particles came into being, so also the origin or presence of that innate power of attraction in all particles cannot be traced down. Thus, it can be called without any past.

(3) On the Elements:

… Arjun (men) should know such persons as Asuric who are fools, who perform penances with a feeling of pride and haughtiness under the power of passion and attachment, which are not laid down in the scriptures, which are fearsome and done by punishing the elements and verily him (God) who is established inside the body" (ch.17, sl.5-6).

What are the elements spoken of here? Fire, earth, air and water supposedly composing and maintaining any living being! What is meant by 'punishing the elements'? Unbalancing these four elements in the human body! How? Shloka :- "fearsome" that is, they are done in such a way that in addition to their methods of performance, they disturb

the balance of any or all of these four elements in the human body by either lessening one or all or, increasing any or all of them. But, why does the Lord here speaks of punishment of the elements in addition to other things? Because unsettlement or disturbance of any of these elements, or a rise or fall in all or one of them causes illness to men! If there arise any illness or stress and anxiety in a person after performance of a penance, then what is the use of such penances? Naturally God or such a supreme authority can never recommend such bad practices for men. That is why the Lord speaks against such penances. So anyone who may be thinking of such types of penances might well know that it will be of no use when the consequences of such penances are received or perceived as it will be of little use to him to enjoy such fruits of penances in an unhealthy body or mind.

(4) On Endeavour:

1 … the Endeavourers and the Yogis see this placed in their own soul; those who are unscrupulous and have no knowledge of the soul, do not see this" (ch.15, sl.11).

What type of endeavour? To know the real God or Supreme Being! Why only the endeavourers and not the others also? Because it is a natural system that nothing in this nature or earth comes for granted and for anything, men have to pay a price of whatever manner. So one who will not attempt to know God, how he will know about God's real self. Didn't Jesus in the New Testament say, 'seek and you will find …'? It is the same thing for the endeavourers. Whoever endeavours to know the real God also perceives the soul and realizes the soul as a part of the Supreme Being?

2 … in this way, the secretest substance of the scriptures have been told by him (God); knowing this intelligent people can be successful in their endeavours" (ch.15, sl.20).

What type of endeavours? Attempt to know God or the real Supreme Being. But, can the endeavourers be really successful in perceiving the soul or God? It can be ascertained only after practice of Yog! But, why are these type of endeavourers termed intelligent? Because those who are not-intelligent cannot apply their minds to perceive the Supreme Being! To them God exist as propounded in religions and there is no need to 'seek' him out! For them he (God) should be worshipped as laid down in the scriptures and that is all! For them their only task is to run after consequences and fulfill their cravings. They have not the power to reason that during this singular life as a human

being, seeking and finding the unseen God is the most challenging and worthy task. But as this reasoning is exercised by the intelligent, the Lord speaks of such endeavours of the intelligent.

* No one's ever too old to make a fresh start (Thomas Alva Edison).

3. … attempting this will neither ruin one nor diminish (that person). Even a little of this religion will deliver one from great fear" (ch.2, sl.40).

What is this religion that one should endeavour to attempt? Yog! How will this endeavour save one from ruination or degradation? Because, practicing Yog or getting connected in our daily lives while performing our works is not a bad thing altogether. While thinking of consequences may bring to us elation or dejection in works, thinking about other things may cause accident or flaws by making the mind waver and thus lend one in peril. But, thinking or taking God's name while working will save us in both ways. One will be freed from consequences and although he may lose concentration in his work (or seem thus), before any serious hazard may occur, he may be saved from God's grace. Thus by this type of endeavour (of practice of Yog) he will not be ruined by higher expectations of consequences (experienced by one who is eager for consequences) or degraded in the eyes of the society through error in work(s).

* The distance doesn't matter; it is only the first step that is difficult (Marquise Du Deffand).

(5) On Enemy:

1. … (one) who remains busy in works of God, who thinks of the Supreme nature of God, who is devoted to him (God), who is free from any attachments, who has no enmity, who (is equal) towards all existences, he (that man) perceives him (God)" (ch.11, sl.55).

But, for any existence, how can he not form enmity towards anybody? By being non-envious of others! Because, when one envies others, he begins to hate that envied person. Thus in the first instance, enmity breeds overtly. But when a person will not envy any other person, he will never hate that person and so, no enmity will be formed. So when anyone thinks of not forming enmity with any other person, the first thing he should do is to remain non-envious and unconcerned about others' consequences or possessions.

(See also Yog)

* Always forgive your enemies; nothing annoys them so much (Oscar Wilde)
* Never hate your enemies. It effects your judgement (Mario Puzo).

2. … (Arjun should) know this as Passion and Anger, originating from Rojoguna; (should know) this as the enemy of this world, the great sinner and the great destroyer" (ch.3, sl.37).

Is passion and Anger really an enemy of this world? At least in the world of humans as almost all the vices are related either to Anger or to the passions. But why are they termed as 'enemy' and not otherwise? Because of their influence on men towards path of vices! Because perhaps if Anger or if passion would have been non-existent in this world then humans would have rarely committed any crimes. By acting contrarily in men or other existences, they have become the enemy of men.

3. … like a fire which does not get satisfied, through this in the form of passion and which is a perpetual enemy, covers the knowledge of the enlightened" (ch.3, sl.39).

Why is passion a perpetual enemy? Because it has constrained men's mind from the earliest times and will do so even in the future. Is it a perpetual enemy of men only? It is an enemy of all corporal beings. Even animals and birds succumb to it. As it covers the knowledge (shloka) of all beings, beings cannot think and act clearly, being constrained by it. Thus it thinks along such lines which comply with passion or can be called 'passionate'. (See also passion)

4. … verily, one who has won over his mind, (that mind) is his friend; but who cannot win his mind, those mind like an enemy is at enmity with him" (ch.6, sl.6)!

Why is that mind which has not been won over, an enemy of that man? Because it will be 'covered' by that perpetual enemy of all beings 'Passion' (ch.3, sl.39) and made to run after gratification which will make that man attached to the consequences? As this will only bind his soul through rebirth so, that 'unconquered' mind can be said to be at enmity with that man. As an enemy seeks the badness or weakness of another, so like an enemy, that unconquered mind also does harm to that being. So one who thinks of subduing his human enmities must first try to subdue his mind, a potential enemy!

(6) On Enlightenment:

1. … the enlightened one should engage and manage all works by getting connected and not let the unenlightened one, who are attached towards consequences, err in thought" (ch.3, sl.26).

What is meant by 'getting connected'? It means getting connected with God or performing Yog! But, why is Yog or connection with God aligned with the enlightened? It means enlightened about spiritual matters or about God. Because those who have even at least a little knowledge of God, only they can practice Yog. How come the unenlightened (no knowledge about God) err in thought if not guided by the enlightened? Because as they have no knowledge of the spirit they tend to gratify themselves, thinking of gratification as the only purpose of human existence, and thus becoming attached to consequences! But, by performing Yog, how can the enlightened 'save' the unenlightened ones? Because it will be like an example to the unenlightened ones (ch.3, sl.20)! By performing Yog before the unenlightened, the enlightened one will be giving an example through which one learns easily when words or persuasions fail.

* The fear of the Lord is the beginning of Wisdom (Coja Petrus Uscan).

2. … as the unenlightened carry out the works being attached to them in the same way, the enlightened one with an intention of leading the masses, should work detachedly (ch.3, sl.25).

Why will the unenlightened ever work with attachment? Because being devoid of knowledge of the real God, they are inclined towards gratification thinking it tobe the highest aim or intention of human life or existence and so, get attached to the consequences. But why ever the enlightened one should lead the masses? Because it being on his part an ethical or virtuous duty, to inform others (by whatever means) about the exact nature of God, the soul and, the ways of freeing the soul! So those people who have thought of themselves as making progress in the fields of spirituality, instead of preaching it to the laity should work detachedly so as to set an example to be followed.

(7) On Entities:

… (In this world) are two purusha (entities). These two are the erodable and the unerodable. Verily all existences are erodable; what is of one spirit is called unerodable" (ch.15, sl.16).

What is this entity of one spirit that is called unerodable? The soul! Why is it unerodable? Shloka: of one spirit i.e., it is a part or form of the Supreme Being. As the Supreme Being is destruction less so also a part or a form of his is also indestructible.

(8) On Envy:

… The devoted and the non-envious who carry out these directions of the Lord (God) regularly, they get delivered from consequences" (ch.3, sl.31)!

Given that the devoted will naturally carry out the directions of the Lord given in the Bhagabad gita, why are the non-envious also named here? Because, they have a taintless heart! For, what benefit will it be to that man if he loves one overtly but is zealous of him on the inside? Such people will only have revenge in their minds and revenge leads them to immoral actions. Such people cannot be devoted to God nor have any inclination towards moral advices. That is why in addition to the devoted, the Lord speaks here of the non-envious also.

* Envy has no other quality but that of detracting from virtue (Livy).

(9) On Equality:

… (one) who is equal towards friends and enemies and in the same way, towards honour and dishonor; (maintains) sameness towards cold, heat, joys & sorrows, who remains away from bad company; for whom ridicule and praise is the same; who is habitually silent; who is satisfied with whatever he gets; who has no house (of his own); whose mind is steady and devoted; that person is dear to God" (ch.12, sl.18-19).

Given that to be dear to God, one must give same value to friends and enemies and to honour and dishonour but, as they are great opposites especially as one cannot forget the dishonours and the loss caused by one's enemies, how can one maintain the same value towards them? Naturally they are great opposites and the loss created by others and the disgrace received un-wantonly is hard to digest. But with a steady and unbiased mind, one can easily take the negatives of these pairs in one's mind. This calls for Sthitopragya or steadiness of one's mind. Enemies will exist as long as existences exist and dishonour will be there as long as respect or merit will be there. But to give equal value to them will only require a conditioning of the mind. As these are only perceptions and will eventually vanish how-so-long they may last so, to bear them only calls for a steadiness or tempering

of the mind. This can only be achieved by Sthitopragya or a condition in which the mind remains unwavering and steady to such an extent as to perceive them and at the same time remain unshakable by them.

* Those who are unshaken by difficulties, who are not puffed up in affluent circumstances and who do not recede from action are the real victors (Kathasarit Sagar).

(10) On Error:

… Attached towards gratification, (they) err through various thoughts; entrapped in webs of fascination, they fall in dirty hell" (ch.16, sl.16).

Who are these people? Asuric or demonic people! What is this error that they commit through their thoughts? That gratification is the end-all of all types of exertions of men. As for them gratification is the final stage of all exertions, they seek out natural as well as artificial means of gratification. To them, knowledge of God is non-essential. What are essential are the pleasures of the senses and so they devise ways and means for such gratification. Thus, they err in this way.

* It is human to err; it is devilish to remain willfully in error (Augustine of Hippo).

(11) On Established Order(s):

… in this way, one who in this life does not follow the prevalent circle, who is engaged in gratification, whose life is full of sins, his life is fruitless" (ch.3, sl.16).

Who are these people? Definitely, the Asuric or Demonic people! What is this established order or circle? As given in ch.3, sl.14-15 that "existences are possible from food, food is possible from rains, rains are possible from sacrifices, sacrifices from the carrying out of one's duties (works), duties from the scriptures, should know that scripture originate from the Supreme Being and therefore the Supreme Being is always consecrated with sacrifices"! Thus, this established order lays down that performance of one's duties or dutiful work is nothing but a sacrifice and thus by doing his dutiful work or performing a sacrifice through such a method, he is only worshipping God. So, one who may lament that by laboring for his bread everyday he gets no time for worship of God through rituals and such, must understand that he is only worshipping God through performance of

sacrifice which is carrying out of his dutiful works. By doing such, he needs not worship the Supreme Being in any other special way.

(12) On Eternity:

… this oldest (thing) which has no birth, which is perpetual and everlasting (and), which is neither born nor dies and has neither past nor future, does not die when the body gets killed" (ch.2, sl.20).

What is this thing? The soul! But, what proof is there of its eternity or everlastingness? Nothing but an assumption! For if the Supreme Being cannot be destroyed, how come a form or part of that Supreme Being which makes existences possible not be everlasting or eternal? For, temporariness or end or death of the soul will also mean a limitation on the part of the Supreme Being. So, as existences in any form will exist on the earth all the time, it can be said that what initiates the origin of all existences and sustains them is everlasting or has no end.

(13) On Exhaustibility:

1. "But" … "Arjun (men) should know that by which this whole is out-spreaded to be inexhaustible and destruction less. No one is capable of its destruction" (ch.2, sl.17)

Who spreads out on what, one may ask? The Supreme Being in the Universe! But how come is he not inexhaustible? This supports another characteristic of the Supreme God who is never finished even if all existences perish. And what can better supplement this quality of the Supreme God than the innate power of attraction between matter and particles of matter! Like the Supreme God which cannot be finished or worn out so also is this innate power of attraction between material particles which will attract each other for time infinite in the manner which it has been holding each other from time immemorial and which have given rise to this universe and without which this universe would not have been formed, or will break down if it is finished or becomes non-existent. Thus it can truly be said that God is inexhaustible.

2. "But" … "knowing him (God) to be the origin of all creations and inexhaustible, illustrious persons who take refuge in divine natures, worship him devotedly" (ch.9, sl.13).

What is 'Divine Nature?' Here, divine Natures mean personalities which are of most refined nature and which are hard to find. Why does only 'illustrous persons' take refuge in such personalities or Nature? Because it is hard to maintain! Can anybody who is a liar, or a cheat, or is vicious, think of ennobling his personality? Only a person who is morally exalted will take refuge in Divine Nature. What is the inexhaustible quality of God? This refers to the state or essence of God found in all existences as well as material things. If God would have been in the form of any human then, the death of the human form would have become death of God. Or, if God would have been like a natural thing like stone, tree or mountain or river then the destruction of that mountain or stone or tree or the drying up of that river would mean the end of God worshipped as such. But, given that God's power is inexhaustible so, it will be proper to deem that power as present in all things, existential as well as material, which even after the existence' death or the destruction of the lifeless object does not get destroyed or exhausted. Thus, nothing compares to this form of God than that power of attraction between particles of matter which give rise to material objects as well as to life (forms) and which is perhaps the most inexhaustible thing (power) in the Universe.

(14) On Existences:

1. … God is in the hearts of all existences. (By) placing it in a Machine (he) carries it along with the help of fascination" (ch.18, sl.61)!

This supports the concept of a soul in every existence. But, scientifically speaking, as the soul cannot be seen and the heart is only another organ in an existence, what truth is there in this shloka? Only belief and faith! For, it has been proved (through modern technology) that the heart is the first organ to grow in any existence's life. And so also with the existences' death; the stopping of the heart is the final word! And from nothing but only through a system of unison and bonding, the heart forms. And so that unifying factor or binding factor (of things which create a living being) may be held as God or the Supreme Power or the Supreme Being. What is this machine? The body of an existence consisting of flesh and bones! Is fascination that much essential to move the machine (body)? This will be answerable more clearly by a paralytic or who has been bed ridden

for a long time. That person will speak about how much he longs to get up and go on moving for, events around him beckon him to move and enjoy them although they may not have any intrinsic value. Or a look at a new born baby; how he throws his arms and legs responding to his surroundings, shows the presence or importance of fascination in existences' lives. And tales of people coming to grief after pursuing task impossible but after following them being fascinated by them, vindicates this part of the shloka.

2 … Existences, according to their Gunas (dispositions) have three types of Devotion – Verily, Satwik, Rajosik and Tamosik" (ch.17, sl.02)!

This shows the effect of the Gunas (dispositions) in existences. And an answer as to why some people show devotion to criminals, some to cult figures, some to Idols and phenomena and some towards the concept called 'God'. Whatever Gunas or dispositions the existences are dominated upon, that Devotion they display.

3 … in these world two types of existences take birth; verily, those with heavenly qualities and those with Asuric (demonic) qualities …" (ch.16, sl.06).

But the Lord himself said men are dominated by one of the three Gunas of Nature. Why is he now speaking of only two qualities? Refer to ch.13, sl.22; the dispositions are there and one of them dominates. From that domination arise the quality with which a person can be endowed or related. So anyone born with the Satwik Guna will be described as born with heavenly quality and those with the Rojo or Tomo Guna with the Asuric or Demonic Quality. The Gunas beget the quality! And the personality and habits stirred from such quality again stirs up the dominant Guna or illuminates the dominant Guna. So what quality or type (good or bad) a man is, that is determined by his dominant Guna.

4. … existences that depend on Nature enjoy or suffer Gunas (dispositions) born of Nature; because of its relation with the Gunas (dispositions), existences get good and bad qualities from birth" (ch.13, sl.22).

This shloka has semblance to ch.16, sl.06. All existences have to depend on Prakriti (Nature) for its survival and continuation. There is no other way! And so, from the dynamic of Nature and existence, arises struggles among the three Gunas which envelope the existences. And as one of the Gunas (dispositions) dominates with the other two remaining dormant, so that dominant Guna initiates actions in that person which sum up his quality.

5. … all created beings go to Nature at the end of his (God's) Kalpa; again, he (God) creates them at the start of a Kalpa" (ch.9, sl.07).

This shloka has no ground except if one accepts the 'big bang' theory of the extinction of dinosaurs. All living beings at the time of that collision (big bang) were exterminated. But, according to scientists life was preserved somehow. When conditions improved and sustenance was possible, under favourable conditions, life sprang up a-new. But where did life go in that intermediate stage? Naturally to Prakriti or Nature, i.e., there must be some 'Natural' preservative system which can hold the elements of life. Now how God re-creates the existences? That calls for the true Nature of God as a power that attracts all things and who is present all the time in anything even to the particulate level. When living beings get completely exterminated, there is no one to record such extermination. Inference only proves them. But at the minutest (bacterial) level, life survives. And, again under proper environmental conditions, from natural selection, life in bodied forms springs up. But, what causes these natural selections? What power forces these unseen minute particles to bond and give rise to higher life forms? That unseen power (of attraction) is God.

6. … Arjun (men) should know him (God) to be the perpetual seed of all living beings; the intellect of the intelligence; the strength of the Strong" (ch.7, sl.10)!

But, living beings procreate by way of the substance produced in their bodies; then how come, God is the seed in existences? It must be remembered that although the males of any specis contains this seed, a small number of these males in any specis is always impotent or lacks this offspring producing substance. And for this voidness in them, God is responsible. For scientifically speaking, forces and dynamic of Nature is responsible for the voidness of this power or substance in existences. And this attractive power of particles held as God, works largely in unison with Nature. So perhaps God is right in this shloka. Any person who wants to make his self potent must thus pray to God to give him this substance or power. Taking life to have been formed out of specks or microscopic things, God forces these microscopic particles to unite and form perceivable, bodied existences. So he is perhaps right in this shloka.

7. … the Yogi who sees an equality everywhere sees the Supreme Being present in all existences and all existences in the Supreme being" (ch.6, sl.29).

How, one may ask? This is due to the practice of Yog performed by the Yogi. For, the ordinary person cannot comprehend nor perceive such things. To perceive the presence of the Supreme Being in his body and thus in all existences, one must be highly spiritual. Such spirituality is difficult for the Laity who becomes engulfed in consequences. When that same ordinary man practices Yog, he begins to perceive the Supreme Being in him. This makes him feel the same in other existences and comes to realize that without that power called 'God' any type of existence cannot exist. Thus for one who calls himself human and greatest of all creatures and who questions God's presence in men or other existences will be benefited if he performs Yog.
(See also Yog).

8. … created things which were invisible in the earlier stages and (also) after getting destroyed, becomes visible (only) in the intermediate stage. Verily for this reason, what is there (in Arjun's part) to sorrow?" (ch.2, sl.28)

This shloka is true in two ways! Any corporal being or existence lasts only for a limited period. Before its birth, nobody sees it and after its death, it becomes non-existent. Only its memory lingers. Or, about all life on earth! Scientists have proved that there were prehistoric creatures which are now extinct. These prehistoric creatures were non-existent earlier. And after a period of years they, due to the forces of Nature, were completely wiped out. Thus, they had remained (and were visible to their contemporaries if possible) for a brief period. Thus, anyone who cannot overcome the grief of losing his loving ones must recall that he had not seen that person earlier before his birth or before that person was born and he has been seeing that person only for some years on this earth. What is applicable to that person loved is applicable to other person also whom he despises or envies. Thus, sorrowing for that lost person bring him no good.

(1) On Failure(s):

… Arjun (men) should, (by) renouncing attachment (and) remaining in Yog, taking uniformly success and failure, do his works. Maintaining an even or uniform mentality is called Yog" (ch.2, sl.48)!

Why should one take failure on an equal level with success? Because if they are taken seriously, they lead to dejection and mirror a loss which again mirrors the dejected's

attachment to consequences. Attachment and conditions like dejections act as an impediment to Yog, Sthitopragya, meditation, asceticism or detachment. Thus, failures should be treated with the same value as success. But, how can failure are treated equally or uniformly? Through Sthitopragya! When the mind is steady and unwavering, one can detach himself from cravings and wishes. In such a condition, failure is easy to accept as there are not feelings of any dejection out of that failure.

(2) On Fame/Infamy:

(he – the Lord does not know) from where has arrived in him (Arjun – men) in this moment of trouble the vice of anguish which does not take one to heaven but, Infamy and which is followed by men who does not know the value of life (ch.2, sl.2).

So, is infamy or fame got from anguish or from lack of it? Not always! But people who take up agonies of body or mind seriously in such a way that such anguishes 'put a spanner in his dutiful works' that anguish can bring him infamy. For, carrying out dutiful works everyday is one thing, giving way to emotions caused by anguish is another thing. Feelings of pleasure or agony are only natural and one has only to control them in his life, so that they do not impede in his dutiful works. If they impede, then society will scoff him for not carrying out his duties. What agonies he is suffering from, society will not listen to such excuses of mental or physical agonies. Only when he will carry out his duties leaving aside his agonies then society will praise him for his audacity.

* Dare to do your duty always; this is the height of true valour (C. Simmons).

* The way to fame is like the way to heaven, through much tribulation (Sterne). * The whole praise of virtue lies in Action (Cicero).

2. "And" … "all people will talk of Arjun's (men's) infamy which has no end and (that) infamy of an honoured men is greater than death" (ch.2, sl.34).

How come infamy has no end? Because people like to deride and make fun of each other so, as more and more people get to know of a person's disgrace, they will talk about such disgrace more often and will spread it to those who haven't heard it and who will help in its scatter more. Now, why is infamy of an honoured man greater than death? Because unlike death which ends his life and also all his sense-organs which prevents him from knowing what is happening to his dead body, when he incurs infamy in his lifetime then he perceives disgrace and scoff and mockery without either putting an end to them or

running away from them. He has to bear such disgrace perhaps for the whole of his life which will make his life unlivable. So it will be such that he is better dead than live by bearing such disgrace for if he is dead then he would not be required to bear such insults brought by infamy. What honour he has received once or many times these all will be neutralized by his incurring of such infamy.

(3) On Family (ies):

… Or of the wise, it (birth) happens in the families of Yogis. Verily, in this world, to take birth in this way is rarer" (ch.6, sl.42)!

What happens in the families of Yogis? Birth of wise men that were unsuccessful in Yog spoken of in ch.6, sl.41! But, how come such births take place only in families of Yogis or who practices Yog? How come such families get such lives or wise people? From the literal view, it looks as if by sheer luck wise people but unsuccessful in Yog (in previous births) get reborn in families where yog is practiced. But in actuality, it is the other way round. In families where Yog is practiced, children get an acquaintance of Yog or watch this practice of Yog (by the elders) from a small age. So as they grow older, they automatically begin practicing Yog as it had been ingrained in them subconsciously from their childhood without any coercion or advice from others. That is why the Lord speaks of such births as 'rarer' and gives the alternate meaning 'or' in the shloka. Definitely these people are wise being born in such Yog-practicing families and to be practicing not attachment but, Yog. But if this being the case, why is the Lord speaking of the Yog-failures as taking birth in families of welfarous or spiritualistic families (ch.6, sl.41-42)? Because, firstly, rebirth is limited to the sou!. And so it is very easy to assume that if one is a spiritualist now, his soul must have been spiritualistic in its previous birth and vice-versa. So instead of giving a rationale reason as to the causes of births of such people in spiritualistic families, the Lord simply speaks of 'rebirth'. Secondly, what men practices, becomes a habit and shapes his character which is passed on to his genes termed simply as 'heredity'. 'So what I am in this world, verily, my offspring will get even a quarter of such habits or characters'. And so it was perhaps a culture in previous times (in ignorance of such scientific thoughts), of relating a bad men as bring bad in his previous birth or to a good man as being good or wise in his previous birth. The advice of the Lord that such births happen only in families of Yogis or Yog-practicers, give only the hidden meaning of this thought!

(See also births)

* Commonly, men will only be brave as their fathers were brave, or timid (H.D. Thoreau in 'Walden').

(4) On Faults:

1 … as a fire is enveloped by smoke, so also all efforts are enveloped by defects. Verily, works in consonance with one's Gunas (natural dispositions) should never be renounced" (ch.18, sl.48)!

This shloka establishes the truth that nothing made by man is perfect and so to err is only human. But, why would effort be enveloped by defects or faults anyway? It is only another method of Prakriti or Nature to keep men always on the run. For if our efforts would be defectless then, there would be no reason to work a second time or to make the thing again. Work, to produce an end result, would have stopped. Then it would have been hard for mankind and society as well. So, it is a method of Nature or Prakriti to stop all things being defectless or faultless and to endow them with a little of defect. But, does this mean one should not try to do things or make something better? They should; otherwise it will be an insult to the work and degradable for mankind. But they should not be broken down and despair at the end result and only aspire and become determined to perform or to make better. For, that is the Law of Nature!

2 … doing works laid down for one's self faultily is better than doing works correctly, but laid down for others. (Doing) works laid down for others is dangerous; better to be destroyed in works laid for self" (ch.3, sl.35).

But isn't this an absurd concept – to do one's work badly? Not that it should be badly done intentionally! And firstly one should understand the concept of 'one's work'! About the concept of one's work what the Bhagabad gita preaches is those works that naturally come to one's mind or those works which one has a liking from his retentive stages, those works than can be called 'one's work'. So according to the Lord (God) those works to which one has an inclination or liking-for from his retentive stage, even if he does such works in a carefree manner, unmindful of its consequences or quality (of end products), that is good for him. So, by the word faultily, what is to be understood is that one can do such works which suit his mind in a carefree manner without thinking of any distortion of consequences as consequences will never affect him from such works

because of his self-satisfaction in carrying out such works. So, doing works faultily means not doing it defectively intentionally in order to make the product bad or harm others but, choosing works that come to him naturallly to suit him and not giving too much attention to make the product or the end result superb.

*I'd rather be a failure at something I love than a success at something I hate (George F.Burns)

(5) On Fear(s):

1 … attempting this will neither ruin one nor diminish (that person). Even a little of this religion will deliver one from great fear" (ch.2, sl.40).

What type of fear? Fear of getting confined through one's works or consequences. What is this religion? This propounded in the Bhagabad gita namely, entrapment of the soul, of works and consequences, of the defects inherent in one's efforts, about Moksha (Beatitude), Yog etc. How can the above types of fear be dispelled by this religion? Because when one will listen to or practice the sermons or message given by the Lord (God) to Arjun (men) then he will know and acknowledge that there indeed is a soul in all existences and being born a human it is his ultimate aim and effort to free that soul from rebirth and that, this same soul is trapped in rebirth through existences' attachment to consequences and so, detachment from consequences is the main thing and, one of the many ways to get detached is to work according to one's dominant Gunas or dispositions and be self – satisfied and in doing such he will not be ridiculed if he fails in such works as he had done it as a duty and even if he succeeds, he will not be bound up through consequences either as he had detached himself from them from the start. So, if one is afraid of doing anything that is looked down upon in the society but is buoyed up by his dominant Guna then, he need not fear in doing that thing if he does it as a duty and works from the start detachedly.

* No task is a long one but the task on which one dare not start. It becomes a nightmare (Charles Baudelaire).

2 … the clever, the renouncer, and the one associated with Sattwaguna, who does not despise bad works nor is attached towards the good, is free from all fears" (ch.18, sl.10).

What fears? Fears of trouble from consequences! But how does the above three types are free from all fears? Shloka: "who does not despise badness nor is attached towards the

good". i.e., he works according to the Guna or disposition dominant in him and so has no aversions for bad works or attachment to good works and thus is free from consequences. As he has no attachments, fear of failure in any work is absent in him and as he is self-satisfied with his exertions, failures and ridicules are useless to him. Useful works that are turned down as 'bad' by others are done plainly by him as 'duties'. Thus, he has no fear of being troubled by the consequences.

3. … many who are freed from Anger, attachment and fear by taking refuge in him (God), plunged in (reverence) to him (and) becoming religiously pure by undergoing penance of knowledge, has received his disposition" (ch.4, sl.10).

On the issue of fearing about work and its entrapment through consequences or ridicule through failure, the Lord here prescribes the easiest way out; taking shelter in the Supreme Being or God. So although there has been prescribed many ways like Yog, detachment, asceticism, meditation etc. to dispel this fear, Yog or directly approaching the Supreme Being is the easiest way out. So one who thinks of working not according to the established system of the society but, according to his Guna or disposition and takes shelter in the Supreme Being on this then his inhibitions or fears on works will vanish! He will be carrying out such works as 'dutiful-work' without looking back at the consequences.

(6) On Fire:

1. … like a fire which does not get satisfied, through this in the form of passion and which is a perpetual enemy covers the knowledge of the enlightened" (ch.3, sl.39).

Is dis-satisfaction an attribute of fire? Fire if not doused at the onset, becomes uncontrollable and destroys everything up. So, from the outside it looks as if the fire is eating and eating things up without getting satisfied. This dissatisfaction of fire is only a humorous description of fire. Why is passion likened to fire in this Shloka? Fire is used as a metaphor here. As a fire uncontrolled is dangerous, so also passion if unchecked, can lead to disastrous consequences.

(See also passion)

2 … as a fire well burnt reduce to ashes the firewood, in the same way the fire of knowledge reduces to ashes all consequences" (ch.4, sl.37).

Here also the action of a fire is used as a simile to the action of knowledge. Knowledge if gathered and used in the right way can destroy doubts, injustice and wrongs in the same way a fire can destroy a wood.

(See also knowledge)

3. … others offer the subjects of sound in the fire of the sense-organs; others offer the sense of hearing in the fire of self-control" (ch.4, sl.26).

What is meant by fire of sense organs? It means the actions of the sense organs in processing every stimuli or perceptions into information. What is the fire of self-control? Control of the mind and other sense organs against any type of stimuli or perceptions! What do these separate sentences mean? The laymen and the Yogi or the penance – doer is talked about here. One who does not practices Yog or does not practices penances, he falls prey to the enticement of the gratification of sense organs. So whenever he hears something, he tries to listen to it intently so that his sense – organ of hearing may all the more pick up (and process) such sounds to give him more pleasure. He does not seem to leave out any sound; rather he might even resort to eaves-dropping and such like, although they may not be of any use to him, in order to indulge his sense of hearing. On the other hand the Yogi or the one, who undertakes penances, knows that giving attention to some sounds may lead him to indulgement which may in turn become a bad-habit for him from which it will be difficult for him to keep away. So, he uses self-control as a tool or fire to keep off those sounds coming into his mind through his sense organs. If self control can be used in a good and constructive way then, it will be like a fire which burns everything it touches. So these types of persons control their sense of hearing so that bad and unwanted sounds may not filter in. This is a good advice to those who complain of distraction through sounds. Only they have to practice self-control of their sense of hearing so that only useful sounds are let in and useless, harmful sounds are left out.

(7) On Flatus:

… in the same way others present to God the air passing upwards pass downwards and vice-versa; others who practice pranayama, block the inhaling and exhaling airs (as a sacrifice to God). Others, who control the diet, sacrifice the inhaling air in inhalation (only)" (ch.4, sl.29)!

How can one do such 'antics' with the air that he breathes and with the Gases formed inside his body? Through practice! But is this form of practice a type of sacrifice

to God? One must remember that what is penance or meditation or contemplation is only another type of sacrifice; a type of sacrifice that requires if nothing else but the time and mental effort of the sacrificant. This system of releasing or sacrificing airs is only another sacrifice or simply meditation. When one practices meditation and contemplation on anything (usually on God) then he controls all his bodily actions and his mind so that the contemplation is not disturbed. So when there is a need for belching or for the airs to pass out downwards (as farts), the meditator blocks them for that time so that his meditation is not disturbed. So these upward coming and downward going airs get blocked and return to their areas of origin whereby one can say that the meditator has presented to God the airs so that his concentration does not go the wrong way. Actually, he is only blocking them going out so that his meditation is not disturbed. About the air blocked by the pranayama practicer, this is practicable by all and the duration of breathlessness increases with practice. Sacrificing of diet means performing penance of food which is another form of sacrifice The Dietarian chooses his food in such form that it gets digested easily and gives out the least gases in the intestines and so, whatever is inhaled during process of eating goes into the stomach and is used up in the process of digestion without causing any type of flatulence in the stomach. So, from the outside, it may look as if the dietarian is sacrificing his inhaling air in the process of eating only as he does not belch as others do when eating their foods while in actuality, he is selecting such foods which emanate the least gases after digestion, which is only another type of sacrifice. But, why are these airs or gas blockers termed as sacrificants (before God)? Because, one without spirituality can neither perform pranayama or, maintain a steady dietary programme or, perform any type of sacrifice. Sacrifices to God are made for the betterment of the Sacrificant and are best when dedicated to the Supreme Authority. So the Lord speaks of these acts of blocking of airs or gases as sacrifices.

(8) On Flavour:

"And" … "entering the planets with his (God's) energy, bear existences and (by) being the moon, nourish all crops with flavour" (ch.15, sl.13).

Is there any scientific explanation to this claim that the moon is responsible for the flavour in crops? Perhaps there is. For, the moon has no light of its own but only reflects the Sun's rays. And the direct rays of the Sun that come unreflected helps the plants in preparation of their food (Photosynthesis). Perhaps those same rays reflected from the

moon causes changes in crops which produce their distinctive smell or flavour. Perhaps without the moon all crops would have tasted the same. And this moon is created by the same attractive force (between particles) that created the Universe or, God.

(9) On Fondness:

…Works done without intention of consequences, without any attachment, fondness or contempt and in a routine manner, that work is called Satwik" (ch.18, sl.23)!

What fondness? Feelings that he prizes that work highly. From what does such fondness arise? From expectation of consequences! And why is fond-less work called Satwik? Because, it shows non-expectation of consequences on the part of the worker! As he expects nothing of that work, so he is not fond of that work. And, when there are no expectations (of consequences) out of any work, that work is called Satwik.
(See also works)

(10) On Food:

1. … (one) who cooks for the enjoyment of his sense – organs, that sinner suffers sin; but the virtuous and pleasure-finders of food cooked after sacrifice are released from every type of Sin" (ch.3; sl.13).

But can food be truly cooked after sacrifice? It is true; food can be cooked after a sacrifice! What is this sacrifice? Sacrificing taste for nutritious and healthy food and their methods of cooking! But how can food prepared after sacrifice free one from Sin? Because when one sacrifices his craving for taste of food for health and nutrition, definitely, he will be benefited by such foods. So he is saved from the Sin of harming his body and mind. For, tastier foods are not always nutritious and healthy. And, when such foods are eaten often then, sickness arises. This cause suffering in body and mind! Knowing that some foods or their preparations cause sickness, eating them deliberately and harming the body is a Sin definitely! And so, sacrificing craving of tastier foods for healthier food makes one free from Sin.
(See also sacrifice)

2. "Verily" … "their sacrifices, penances and charities are of three types; in the same way their favourite foods (are of three types)" (ch.17, sl.07).

Whose foods are spoken of here? About the three types of people characterized by their dominant Gunas within them! But food for humans is the same! Why are favourites found? Because of their dominant Gunas or dispositions! Because of the dominant Guna or disposition in a person, his mentations also differ. And from that difference of mentations, difference of taste arises. And so, although all edible things can be termed as food for all humans yet, according to their tastes (of these three types of people), food is divisible into three types.

(See also Gunas or Dispositions)

(11) On Foolishness:

1. … fools do not know that he (God) is enveloped by supernatural powers and that (God) does not get illumined before everybody. The people do not know him (God) as devoid of birth and destruction" (ch.7, sl.25)!

Why is a fool ignorant about the qualities of God? Because, he has no knowledge on God or spirituality! In the context of the Bhagabad gita, a fool is not the one who is stupid and does not know anything about the ways of the world. But a fool is he who although he may be clever and worldly wise, does not know anything about God or spirituality. And so any such person not having information about God's supernatural powers is only natural to be called a fool because although being clever and wise in other matters, he remains haughty and ignores the Superiority of God.

* Ignorance is indeed worse than anger and all the other vices. Blinded by it, man cannot tell the good from the Bad (Simhasana Dvatrimsika).

*You can't measure God in scientific terms.you can't see, feel, smell or touch religious power; it is intangible (John Glenn in "Why I know there is a God" from H.T.L.W.L, pp543)

2. … fools do not see 'that' (thing) which dwell (by) taking refuge in the body, which enjoys or suffers, which is under the influence of the three Gunas (dispositions) and which leave the body. Those who have the vision of knowledge, see it" (ch.15, sl.10)!

What is 'that' thing? The soul! Why do fools do not see it? Not 'seeing' it but actually unable to perceive it. This is because of their lack of spiritual knowledge. As they have no information about God, they cannot perceive him in his true Nature. And in him

knowledge about the Supreme Being being blurred, knowledge about the form or part of that Supreme Being called the soul is almost nill or insignificant.
*The versatility and potential of the soul are limitless, infinite (Dr. Brian L.Weiss in, "Through Time into Healing", pp142)

3. … fools, who falsely think of going by the scriptures, who wish for gratification, who wish to go to heaven, who associates himself with various worships and sacrifices which pave the way for enjoyment of divine power and great wealth and which give rebirth and consequences, tell these flowery words that there is nothing else" (ch.2, sl.42-43).

What is referred to here as possessing 'nothing else'? The Vedas (Scriptures)! What is meant by nothing else? That the Vedas or Scriptures teach only about gratification, worship, sacrifices etc. mentioned as in the Shloka. But, what foolishness is there in these flowery words? Because he (that person) has perhaps no real knowledge of the Vedas (Scriptures)! Shloka: 'falsely think of going by the Scriptures' … i.e. he has a misconception about the contents of the scriptures. No good or great scriptures will lay down worships and sacrifices that beget wealth and power or teach man to attach them to consequences. And definitely, one who will follow such scriptures will be lacking knowledge (fool) about the Supreme Being.

4 … but whom, with a feeling of jealousy do not carry out the Lord's directions; Arjun (men) should know them to be senseless–perplexed in all types of knowledge – and lost" (ch.3, sl.32).

These are also another class of persons who can be termed as 'fools'. Because of their belief in all types of Gods and Goddesses (all types of knowledge) they become perplexed. And when in their moments of doubts they come to know of the Lord's teachings propounded in the Bhagabad gita, they become more perplexed at the counsels of Moksha, detachment, Yog etc. thinking that these are aimed at them to bring them from enjoying the consequences. Confusion in them from their belief in all types of knowledge makes them restless and unhappy and so they become jealous of those who worship the Supreme Being, remaining detached and perceive peace. To them peace comes only after gratification which is only possible after worship of all Gods dedicated to special things.

5 … which are done by foolish exertions with difficulty or, for the destruction of others, that is called Tamosik" (ch.17, sl.19).

What is this undertaking? Penances! What is meant by foolish exertions? Efforts done without thoughts of the Supreme Being or God! Why such efforts are called 'foolish exertions' in this Shloka? Because as they are not done with thoughts of God, they will not bring any good to the penance! Anyone without spirituality will only think about others' destruction regardless of the difficulty that it entails. Thus such exertions are foolish.

(12) On Form(s):

… This is his basest (form). But there is (his) another Superior Nature by which this world and (its) existences are sustained and which Arjun (men) should try to perceive" (ch.7, sl.05).

Which is God's basest form? The supposedly incarnated form as human represented as Krishna in the Bhagabad gita (or by various other names as prophets or religious heads in different parts of the world). How come is this form not so great? Because of its destructive Nature! Any incarnation of God in a fleshly form as a human must also undergo the same life cycle as ordinary humans. And so after the death of that incarnated being, memories of people being short and also, due to the absence of people who were his contemporaries, people lose the devotion they had of him when he was alive. Thus they dogmatically cling on to (and practice) what he had preached during his lifetime, even creating idols resembling his form to show their devotions. This also takes away from them a chance to think freely and independently about God. What is this Superior Nature? As said in the Shloka 'by which this world and its existences are sustained'. There is a power which brought together the dust particles to cling together and form the stars, the planets and the solar system. This same power acted with Prakriti or Nature to give birth to that thing called 'life'. So even if all life is imagined as wiped out (like post big-bang time) this power will remain. Therefore this power is superior to the incarnated one. So anyone who wants to broadly think of God as a power who is unseen, unfelt and incomprehensible will do better if they recall that power which created the stars, planets and the Solar System. Time, direction, rituals and ceremonies, prayer halls etc., these are non-requisite in this system of belief.

*We have faith in the force making that compass work (John Glenn in "Why I know there is a God", pp543, from "H.T.L.W.L")

(13) On Fraud:

… Of the fraudsters, he (God) is Dice; of the energetic, he (God) is blood; he (God) is victory; he (God) is readiness; of the strong, he (God) is strength" (ch.10, sl.36).

But how can God be a game of human beings, one may ask? God is not a game but, he likens himself to that Game. It is practicable and also easy to cheat one in the game of Dice. So it is popular among fraudsters. By likening himself to that game, God shows that he is above that game (of fraud and deception). The game of Dice or the practice of cheating is not above God. So anyone who does not want to get involved in such a game of fraudsters and thus get cheated should pray to the Supreme Being to save himself. Worship of the Supreme Being in this case will save him from being cheated or being lured to such games as Dice. Or anyone who has helplessly found himself as a fraud and cheating people can also approach God to save him from that habit.

(14) On Freedom:

1. … this is the greatest state receiving which (one does not) make mistakes. Remaining in this condition, one receives supreme freedom even while dying" (ch.2, sl.72)!

What is this greatest state? That of Sthitopragya or possessing steadiness of mind! What is this 'Supreme freedom' even while dying? Freedom of the mind from restlessness, strife, anxiety, fear, delusion and such other conditions experienced by any dying man! Why is the Lord forwarding such (mental) freedom even at the time of one's death? Because although death is certain to any existence (and all humans acknowledge this fact), almost all humans are afraid to die particularly, when they come to know that death is near. Like as said by a philosopher* that ''it is not death but dying which is terrible". So, men, when they realize that death is near (and although certain and unavoidable) become depressed, morose, anxious and such like which brings them nearer to Death only. But all will agree that, leaving those cases where the dying cannot get up, in all other cases there remains plenty of work left to be done by all dying persons. So, in such circumstances, giving way to fears and anxiety will definitely leave undone some important work. What requires in such circumstances is that of a controlled mind which will not waver with depression or thoughts of leaving the world but, acknowledging death and preparing to meet it with carrying out his duties to the last breath. And, for this condition of mental freedom, the Lord has forwarded Sthitopragya or steadiness of mind. So anyone who is afraid of death and is anxious to be free from the terrible conditions of

dying must practice Sthitopragya because perceiving death is all mental and can be controlled (even it be to a small extent) by a steady mind.
(See also Sthitopragya)
* Henry Fielding.

2 … all his works gets destroyed who has lost all attachments (and) is free, whose intellect is established in knowledge and works as a sacrifice" (ch.4, sl.23)!

From what is this person free? From attachment of consequences! How is such freedom possible? Through, Yog! As he works as a sacrifice, he is free from future attachments also.
(See also Yog)

3. … neutralizing the exhaling and inhaling air and verily, keeping the eyes between the eyebrows, chasing away outside things as perceptions of sound and touch, the Muni who tries to attain Moksha (beatitude), whose mind, intellect and sense organs are controlled and from whose mind fear and anger have gone away, verily, he is always free" (ch.5, sl.27-28).

From what is the Muni free? From the fear of entrapment of his soul and rebirth! This freedom is actually Moksha or beatitude forwarded by the Lord.
See also Moksha or Beatitude).

4. … happening thus, receives connection of intellect engaged in that previous birth and after that tries a second time to get Supreme Accomplishment" (ch.6, sl.43).

What is this Supreme Accomplishment? The final freedom or Moksha of the soul! To whom such things happen? One whose practice of Yog has not fully materialized! So, anyone who practices Yog or tries to free his soul forever from rebirth, he may be doing it the first time or may be continuing it after getting it disconnected at his earlier birth. Thoughts of Moksha or Freedom of the soul may be ingrained in a person from his birth. And such persons try to be spiritual even if they have been following the path of vice for a long time.
(See also Moksha)

5. … those who seek refuge in him (God) to be freed from old age and death, they are Supreme; and it is them who know all Spiritual works completely" (ch.7, sl.29).

What type of freedom are these? Can anyone be freed from old age and death? Freedom from death means degradation of the soul in getting born in bodies of lower animals. From old age means freedom from suffering. Any existence when he gets older begins to suffer both mentally and physically. So although this suffering is certain, one can also exercise his right to free his body from such sufferings by praying to God. It is one of his natural rights before God. And as one can only worship God to save himself from the sufferings of old age, in the same way practicing Yog, detachment, virtue etc. will save his soul from such deaths stated above.

*To withstand the assaults of age we need to develop the right emotional attitudes (Martin Gumpert, M.D in "How to live your bonus years", pp499, from "H.T.L.W.L")

6 … if one who is devoted and non-envious even hears, (by) being freed, will be able to receive the divine holy place of the pious" (ch.18, sl.71)!

What is meant by 'receiving the divine holy place of the pious?' It means perceiving in his life what it feels like when one becomes morally good and be among such good people. What has he to hear? The conversation between the Lord (God) and Arjun, as found appearing in the Bhagabad gita! From what will he be freed? From attachment (to consequences) and thus of the rebirth of his soul! Is such freedom reserved for the devoted and non-envious only? For will the non-devoted have an inclination for such sermons or advices? Or those who seek the ill of others with a disposition that finds pleasure in the information about downfall of others, will they be inclined for such sermons?

*Only the educated are free (Epictetus)

7 … that intelligence which can discern between worldliness and spiritualism, work and rest, fear and courage, confinement and freedom, is called Satwik Intelligence" (ch.18, sl.30)!

What is this freedom that is opposite to confinement? It is freedom of the soul from rebirth or Moksha. How is such freedom (of the soul) possible? Through Yog and detachment!

(15) On Friendship:

1 … knowing him (God) to be the pleasure-finder of all sacrifices and penances, master of all worlds, friend of all living beings, (one) gets peace" (ch.5, sl.29).

But how can one know that the Supreme Being is no enemy but only a friend of all living creatures? To comprehend this thought, one must have spirituality and should also practice Yog, charity, detachment, contemplation (meditation) etc. refer to the last part of the shloka: "one gets peace". Now, is peace attainable or perceptible to those who do not worship the Supreme Being or have no conception of God? So even to know that God is a friend of all creatures (and so enemy to none) he should worship the Supreme Being. By perceiving the Supreme Being or getting a clear concept of God, he will realize that God is a friend of all creatures.

* Your true friends will trust you even if you are a poor man (Munshi Premchand in 'Godaan').

2 … verily, the mind is the only friend or the only enemy of the soul. Through the mind, the soul should be rescued and not degraded" (ch.6, sl.5)!

But, isn't that absurd? For, the Lord said of God as friend of all living beings (ch.5, sl.29)! Now, how can the mind be the only friend of the soul? To the laity, this is a confusable thing. The answer lies otherwise. Firstly, the Supreme Being is the friend of all existences. There cannot be any doubt on this matter. Men who have approached the Supreme Being in times of disaster have confessed to have received help from God. Secondly, the soul being a form or part of that Supreme Power is also naturally a friend of all existences. But, in contrast to the Supreme Being, the soul being established in a physical body, it has the chance of being bound (through rebirth) by the bad activities of that existence. And for such bad natures or deeds of that particular existence, the mind is to be blamed. So that mind which thinks of the goodness or welfare of the soul will direct the physical body to do virtuous works. Thus, it will be like a friend of the soul in the same way as the Supreme Being is a friend of all existences. Through such virtuous works initiated by the mind the soul will be freed from rebirth.

(See also mind)

* Friendship is the most precious thing in the world. Both spiritually and financially, it pays (Benjamin Franklin in '50 Great Americans').

* Life has no friendship like a prudent friend (Euripides).

* Old friends are best. King James used to call for his old shoes; they were easiest for his feet (John Selden).

*To the soul, there is hardly anything more healing than friendship (Thomas Moore)!
*The best practical knowledgables of the human soul have invented disciplines to keep the deeper levels constantly in reach (William James in "How to increase your energy", pp236, from "H.T.L.W.L")

3 … one who is always a yogi, who has self control, who is a devotee of God, who makes over his mind and intellect to God, who is resolute, who has no enmity, who is a friend of all existences, who is kind and verily has no thoughts of ownership, who is pride-less, pardoning, satisfied and for whom joys and sorrows are equal, he is dear to him (God)" (ch.12, sl.13-14).

To be dear to God, why is friendship towards all existences essential? For friendship does not essentially mean having good ties with all existences. It means the voidness of hate or fear against all existences. For, when we hate an animal, we try to get rid of that animal for fear of ourselves being hurt by it. Thus, we are at enmity with that animal. But, if we remove that hate from our minds then, we will not be hurting them anymore. We will be thus making friends with them. Good nature (from friendship) towards all existences will prove respect towards that form of the Supreme Being (Soul) which helps in carrying on an existence. And that friendship which signifies non-hate towards existences brings one dear to God as it is in sync with his (God's) nature (ch.5, sl.29). So naturally, anyone who has God's natures will be dear to God.

(16) On Fulfillment:

1 … desiring fulfillment of their works, humans in this world perform sacrifices for the Devas. Verily, they get fulfillment on this earth immediately" (ch.4, sl.12)!

But, what fulfillment do humans crave for? For their wishes of course! But, why do humans desire such? Because, it is a natural system for any existence that can express their thoughts! Because once a craving comes up in one's mind then, it is very difficult for anyone to leave aside that craving without wishing for its fulfillment. What the Lord here tries to speak is that instead of suppressing their cravings, men go out of their ways to fulfill them (in the form of performing sacrifices). But, why is such fulfillment a certainty? Because, sacrifices adds up to the efforts! When men undertake sacrifices for fulfillment then they are doing something more than their regular efforts. Thus, it is a sort of combined efforts which bring them fulfillment.

2. … if Arjun (men) is in-capable of practice (of Yog) then, he should be engaged in works for God; working for God will bring him fulfillment" (ch.12, sl.10).

What is meant by working for God? It means giving up the consequences in the name of God. It is only another type of detachment where in for some works (consequences) detachment is difficult. But if one gives up his consequences in the name of God, how will he get fulfillment? Because, consequences will not affect him! For works which are done under compulsions (as professions or moral duties), men hardly get satisfaction out of such works. Consequences out of such work do not satisfy the doer and their desires are not fulfilled by such. And even so they have to carry out such works. So in such circumstances, if one works giving up the consequences in the name of God then, what he has received or not will not affect him. He will get fulfillment in the form of negation of dissatisfaction; working for God will not make him dissatisfied and so will serve as a form of fulfillment of carrying out his allotted works. This Shloka holds much promise for people of today's society who are highly dissatisfied in their works and complain of non-fulfillment of their desires.

*Those who do good for the public usually end up doing well for themselves (Henry J.Kaiser in "Seven keys to achievement" by 'William J.Lederer', pp312, from "H.T.L.W.L")

(17) On the Future:

… this oldest (thing) which has no birth, which is perpetual and everlasting (and) which is neither born nor dies, and has neither past nor future, does not die when the body gets killed" (ch.2, sl.20).

What is this thing spoken of? The Soul! How come it has no future? Because as it is a part or form of that great power (of attraction) always present in all particles, it does not have anything to be called as 'lasting till a given time' or 'till a future date'. Its perpetuity signifies its futurelessness or termination at a future time. But everything has a future! Why is this thing (soul) futureless? Because it is a part or form of that great force of attraction always innate in all particles and which keeps matter together; so in contrast to other things, it has no future or end in relation to time. It will be present as long as particles last and so cannot be said to end after a given time.

(See also soul)!

(1) On Gains:

… Arjun (men) should with a mind of Spiritualism, with a profitless and ownerless mentality, without any sluggishness, renouncing all work on him (God), fight (work)" (ch.3, sl.30)!

Why should one work with a profitless mentality? Because, it will help him in detaching himself from the consequences (of his works)! If he thinks of profit then, he will be selective of his work, go after profitable work only and thus get attached to the consequences. But, if he gives up the intention of profit from his mind then, he will go after such works as coming naturally to him; such works being buoyed up by the dominant Guna in him. Then, he will get satisfaction and peace from such works which will help him to get detached from the consequences. Detachment from the consequences will make his soul free from rebirth. Thus, men should work in a profitless motive.

(2) On Ghosts:

… worshippers of Devas (Gods) go near Devas, of ancestors go near them, of Ghosts go near them and of him (God) go near him (God)" (ch.9, sl.25).

But, are there actually ghosts in this World? No! Then what things are called ghosts? Imaginary souls of persons who are dead! Why would anyone worship such souls called 'ghosts'? Because, the worshipper wishes to become or try to acquire some or whole characteristics or, the personality of that person when he was living whose soul he thinks remains on this earth and which he worships. But, how can that Ghost worshipper go near those Ghosts? As said above, it is only imaginative. And out of worship of the imaginary thing, nothing will be produced. So after worship of ghost, the worshipper becomes eventually a deranged person. For as he worships that thing which is only a product of his imagination, his mind becomes habituated according to the thing (Ghosts) that he imagines. He becomes, as he goes on worshipping, more and more like that thing called 'ghost' as his mind becomes occupied in such worship. Thus, in a way, he goes near them (Ghosts) virtually. This shloka holds goods for anyone who thinks of acquiring a pure, unbiased intellect but has not found any way out to acquire such. For worship of the unseen Supreme God will help men acquire that intellect.

(3) On things that are called 'Good' (Goodness):

1. … one who does not delight nor sorrow, who has no hatred nor desire, who renounces both good and bad, who is devoted, he (that person) is very dear to him (God)" (ch.12, sl.17).

What good is renounced in this Shloka? Good consequences of work! Why does the beloved of God renounce good consequences of work? Because, if he does not renounce them before hand, due to their good effects, he will be attached to them! From that attachment, his soul will be entrapped in rebirth. Thus, even before be perceives the good consequences, he renounces them.

2. … it is said that the senses are good; mind is better then the senses but, the intellect is (far) better; but he (God) is better than the intellect" (ch.3, sl.42).

One is better than the other with the Lord declaring the Supreme Being as the best. Is he being partial to himself? This Shloka establishes the superiority of the creator over living beings' intellect. Whatever is powerful enough to think of destroying the world or making remedies for diseases is not powerful than his creator who can preserve life at times of destruction and send up one ailment after another to engage the intellects of men. We have seen how intelligent people blunders at times. This is all in accordance with Nature which requires the inevitable to happen. And God or Nature at the last moment, affecting every person, takes away his intellect to make a blunder to let Nature take its course. So however good a person's intellect may be, he is not better than Nature or God. But, God here gives men a way out; by declaring himself as greater than the intellect. Anyone who wants to possess a good intellect or who wishes that his intellect does not fail him at the most critical moment, he should approach the Supreme Being for such. Recalling the Supreme Being during his perilous situations will save a man from blunders of his intellect. When the intellect may fail a man, only God can save him in such situations.

* Though the useful is not always good, the good is always useful (Cardinal Newman).
* Whoever trusts in God never despairs (Fransisco Louis Gomes in 'The Brahmans').

(4) On Grants:

… The creator creating the existences and sacrifices in early times had said, "Through this you will be wealthier; this should be the giver of all your desirable and favourable things" (ch.3, sl.10).

What was granted by God to make men wealthier? Sacrifices! But why should God bestow man with sacrifices? God did not bestow directly. It came to men's minds indirectly. Men found God a powerful entity than nature; so they began worshipping him. But when simple worships failed on occasions, men invented a method that would supplement their worships and give them their desired things. And only those who believe and worship God perform sacrifices; others have no knowledge or faith in sacrifices as a supplement of worship and as a means of propitiating God. As it comes to those who worship God, it can be said to be bestowed by God (to men). How to satisfy God? From this problem arose the method of sacrifices. But, how can sacrifices give to men their favourable and desirable things? As said above, they act as a supplement to regular worship. Sacrifices require time and effort; thus they indirectly prepare the sacrificant to seek and attain his favourite, desired things and simplify the existing conditions by making it favourable.

(5) On Gratification:

1. … (one) who controlling the sense organs thinks about gratification with his mind, his mind can be said to be erring; he is called a cheat" (ch.3, sl.06).

How is that mind erring? Because, as he thinks about gratification with his mind, control over his sense organs will never be full and complete. So although he may think that his sense – organs are controlled and will not be aroused by their perceptions, he is mistaken. With his mind thinking and imagining about gratification, his controlled sense – organs will soon give way to their perceptions and compel him towards gratification.

* There can be no high civility without morality (Emerson).

2 … there always exists a condition of fondness, or aversion of the sense organs towards gratification. (Men) should not come under the subordination of these two. Verily, they (both) are to him (men) obstacles (ch.3, sl.34).

Why? Because of the difference of mental tastes and habits of people and also of other existences. What is pleasurable for one may be painful for another. But given that

fondness towards these types of gratification is unworthy, why should not men come under aversion towards gratification? Because, if he takes such aversions seriously then, he will be 'swallowed up' by thoughts of such aversions! His mind will be occupied by thoughts like 'how to give up such aversions', 'how to make one immune from aversions' etc. all the time. His mind, time and energy will be consumed by such thoughts all the time. He may take himself to extremes. And thinking against such aversions all the time may also bring a fondness towards gratification in him. So, he should not make himself come under aversion towards gratification.

* The wise man whom we seek is the happy man who can think no human experience painful enough to cast him down noy joyful enough to raise his spirits (Cicero).

3 … one who thinks about gratification, in him originate attachment; from attachment originate desire; anger originate from desire; from anger takes place blunder; from blunder (occurs) loss of intelligence; from loss of intelligence, complete destruction" (ch.2, sl.62-63).

Why? Because when a person thinks about gratification, not finding them will produce a 'pull' towards them (gratification) in his mind. This will make him try more for such gratifications. And if he does not get them then, his desire and his exertion will be greater. But if he gets them, experiencing them will make him recognize such efforts which produced such gratification. Then he will cling to such efforts and wait for their consequences (in anticipation of gratification). His mind becomes habituated for such gratifications. Thus, attachments (for consequences) will arise. He will become attached to such consequences which will bring him gratification.

* Necessity never made a good bargain (Benjamin Franklin).

* We are what we think. All that we are arises from our thoughts. With our thoughts we make the world (Gautum Buddha).

4. … like a tortoise which collects its limbs and parts (inside its body) in the same way, when a man collects his sense organs from gratification then, his wisdom is steady" (ch.2, sl.58).

This is a simile with the Sthitopragyi. Among animals perhaps only the tortoise can pull up its neck and limbs inside its body. In this way, it saves itself from predators. Same is the case with the Sthitopragyi or steady person. He can collect his sense organs (including the mind) from gratifications. Naturally in such a person also the sense

perceptions originate. But, they just cannot create any impression on his mind (or body). They come and go naturally without creating any effect on him. But, how can bringing together one's sense organs from gratification make one's wisdom steady? Because of his ability to think clearly and steadily! When the mind is free from gratifications then, thoughts of gratifications does not arise. That person is not bothered by or, delights in gratifications that his mind does not find or, is experiencing. So under such circumstances, he can concentrate on the subject (coming up before him) steadily and clearly. His mind will not waver in such conditions as it wavers in ordinary persons. So what judgement he offers or pronounces, can be regarded as fixed or uniform.

* That's the classical mind at work; runs fine inside but looks dingy on the surface (Robert T. Pirsig).

* One piece of good sense would be more memorable than a monument as high as the moon (Henry David Thoreau in 'Walden').

5 … as (one) has no attachments towards gratification, he receives happiness within himself. (one) whose intellect is deployed in the knowledge of the Supreme Being, he enjoys imperishable happiness" (ch.5, sl.21).

How can detachment from gratification make one happy? Gratification if met brings to one pleasure. And, enjoyment of such pleasurable feelings makes a habit of oneself. Habits thus formed, a man suddenly feels himself at sea when he experiences a voidness of gratification. Then his mind and other sense organs begin to revolt. This revolution sometimes becomes so much uncontrollable that the person is driven to extremities. But, if he keeps himself away from these gratifications then, he will not have to suffer from such dejections. His mind will be at ease and will be serene. This serene condition of his mind will bring to him or make him perceive happiness. What is meant by 'receiving happiness within him?' It means perception of happiness by the person without pursuing happiness. He is perceiving happiness on his own. Some people who perceive happiness does this thing or that and gets happiness. Their happiness is momentary. But of this person because of the serenity of his mind, he perceives a happy condition all the time. His happiness is not got from pursuance of some special work or effort; it comes automatically to him. Thus, it is that sort of happiness which cannot be observed from the outside by others but is perceived by that person by himself naturally.

* Pleasure is nothing else but the intermission of pain (John Seldon).

* Happiness depends upon us (Aristotle).

* Success is getting what you want. Happiness is wanting what you get (Dave Gardner)!
* Reform must come from within, not from without (James Cardinal Gibbons).

6. … in this way one who in this life does not follow the prevalent circle, who is engaged in gratification, whose life is full of Sins, his life is fruitless" (ch.3, sl.16).

Practically seen, it looks as if those who are gratifying (themselves) by engaging themselves in consequential works, their lives are the most fruitful and accomplished! Then, how come their lives are fruitless as is given in this shloka? Because, although seen from the outside as a successful and accomplished person, he cannot fulfil his important duty as a human – that of freeing his soul from rebirth! Among all the existences, it is perhaps only humans who can imagine, perceive and again think of freeing their souls. Also, rebirth in the same physical form is out of question; it is applicable only to the soul in a conceptual manner. So, any human has only one chance to free his soul from rebirth – in his present existence as human. And that human who is always engaged in gratification, he does not even have the time to think of or have such perceptions to feel about the soul or its freedom. His only aim in life is to pacify his sense-organs by giving in to their perceptions and thus gratify them and his mind. Gratifying thus, he will be enveloped in a vicious cycle of gratification from where he can never come out till the end of his life. Thus his life as a human will be fruitless.

(6) On Greatness:

… Knowing (the Supreme Being as) superior then the intellect, Arjun (men) should overcome that invincible enemy in the form of passion by steadying his mind (with the help) of his soul" (ch.3, sl.43)!

This was spoken of by the Lord (God) in ch.3, sl.42 as god being better than the intellect! But realizing the greatness of god over the intellect, why should one take the help of his soul to steady his mind? Because, the mind is always unsteady and it has been seen that even one who is intellectually gifted, blunders once or twice in his lifetime due to the unsteadiness of his mind. So, steadying his mind should be his first concern. But the task is not so easy! And, men may not even find time to worship God (in any way) to save themselves from intellectual–blundering. So, if he concentrates on his soul, taking the soul as a part or form of God then, that task will be easier. Then his single aim, whether he be intelligent or deficient (in matters of the brain) will be to free the soul from rebirth. For

such, he needs detachment. And, when he will think about detachment, he will require freeing his mind from gratification. Thus, indirectly, his wavering mind will be concentrated in a single purpose–to displease him and give up consequences. And thus such thoughts of gain or gratification, which lure the mind and pull him towards blundering, will be stopped. As it is natural for the mind to always busy itself on something, devoid of imagination and thoughts of gratifications, pleasures, consequences and such, it will automatically deviate towards God. Formation of such a habit will automatically make him recall God at times of peril instead of relying on his intellect. Countless narrations of live experiences of persons saved during perilous situations through recall of God establish the superiority or greatness of God over the intellect and vindicate the truth of this Shloka.

* Remember thy creator in the days of thy youth (Henry David Thoreau in 'Walden').

(7) On Gunas (Natural Dispositions):

1. … living beings that depend on Nature verily enjoy or suffer Gunas (dispositions) born of Nature; because of its relations with the Gunas, beings get both good and bad (qualities) from birth (ch.13, sl.22).

Everybody or even the insects depends on Nature for its survival! So,does all lives comes under the three Gunas? Verily! Kindness even among carnivorous animals has been viewed by men. If they would not have got the disposition for goodness would they have performed such acts of kindness in the animal world, although rare? And, among humans, the thoughts of harming others or other forms of existences speak well of how men get the worst type of disposition. But, what proof is there that men get it from birth? Otherwise how can a child become interested in evil things although his parents are not evil and society is only teaching him goodness from his retentive stage? But how come beings enjoy or suffer Gunas? Are Gunas enjoyable or sufferable? Directly, they are not! But through the actions that they induce in a person or being, that being suffers from the bad guna or enjoys life through the good one.

(See also Nature)

2. … there is none in this world or in heaven, among devas or living beings which are reborn, who are free from the three Gunas that originate from prakriti (Nature)" (ch.18, sl.40).

Does living beings get reborn? Not the beings in their earthly bodies but, their souls. But, how come the soul is affected by the Gunas? The soul is not directly affected. The Gunas initiate action in the being. For their actions the soul suffers. This shloka gives a reason as to why humans tend to think of different works although pursuing a definite profession. Gunas or dispositions induce a man to aspire for such works in consonance with the Guna that is dominant. That humans imagine themselves as engaging in works opposite to their professions or, acts of kindness among animals and such living beings show the prevalence of dispositions in all existences.

* Let us imitate Nature; conformity with Nature provides us with a formula of discipline and a standard of Rectitude (Ambrose of Milan)!

3. … living being return to their natural dispositions. Also, the wise try to get along with their natural states. What use will it be of their subduement?" (ch.3, sl.33)

What is meant by 'return to their Natural Dispositions' when the Gunas are present in an existence from the start? (ch.13, sl.22) This refers to those humans (or even other existences) who dominates the dominant guna in them and carry out works contrary to that dominant Guna and complementary to the other Gunas dormant in him. When they carry on doing such, no matter for what duration of time, they subconsciously do such things even once in their lives which are complementary to the dominant Guna in them. This is referred to as 'returning to their Natural Disposition'. But why do beings return? Because, of the sheer power of the dominant Guna. No matter, the other two Gunas have also some influencing powers. But, the power of the dominant Guna is the greatest to influence a being to exert itself in a definite way. And when an existence dominates the desire to work complementary to the dominant Guna and works in other manner that is contrary to the dominant Guna, unknowingly to himself, he builds up some pressure in him that results from non-accomplishment of the works that start in his mind automatically from his dominant Guna. And when he knowingly or unknowingly errs in this direction regularly, that pressure builds up in him and accumulates in him up to a 'bursting' point. When this 'bursting' point is reached that being, however much he tries to resist, finds himself carrying out those works which are complementary to that Dominant Guna in him and which releases that pressure (even if to a small extent) in him. Thus, he finds himself returning to the works that suit the dominant Guna in him. But, what proof is there in the truth of this Shloka? Actions of people in our societies that uncovers their vicious Acts even if they are held by all as reputed persons; or, kind, virtuous gestures of those who are

branded as criminals or unlawful persons; or signs of avarice by almost all the people even though practicing Asceticism and Saintly qualities. Thus subduement of these Gunas is out of the question. But, why do the wise try to get along with them? It should be noted that what is termed as Wisdom or who are referred to as wise in the Bhagabad gita is knowledge of the real God or those people who have formed a concept of God and practice spirituality. And for such persons, to understand and realize the importance of the Gunas is very easy. So, they take up such works which comes to them naturally (getting along with the Gunas) so that they should not have to return to their dominating Gunas and perceive embarrassment (if any).

* Find out what you're good at from an early age and stick with it (Advertisement by Australia Network in Reader's Digest).

* Follow your genius closely enough, and it will not fail to show you a fresh prospect every hour (Henry David Thoreau in 'Walden').

4 … (men) do not know him (God) as Supreme, unerodable and above the three Gunas. The whole world gets charmed by the thoughts arising out of these three Gunas" (ch.7, sl.13)

How come Gunas cannot affect or influence the Supreme Being? This answers the form/Nature of God. Anything that has a body and mind will become liable to the Gunas. But, as he is nothing but a power of attraction between particles or magnetism so he, although being worshipped by men as an entity, is not influenced or manipulated by the Gunas. How do thoughts arise out of the Gunas? Because, the Gunas act on the minds of the existences according to their characteristics and the mind begins to thinks in such manner. Once such thoughts arise, fulfillment of such thoughts takes place. Then charm overcomes an existence in such things which he thinks of possessing or fulfilling.

*Nothing exists except atoms and empty space; everything else is opinion (Democritus)

5 … these Gunas (namely), Sattwa, Rojo and Tomo which are from nature, binds the inexhaustible thing that resides in the body" (ch.14, sl.5)!

What is this inexhaustible thing that resides in the body? The soul! How does these Gunas bind the soul? Through work and attachment to its (works) consequences! Because, all the Gunas help create in men a type of mentality parallel or in consonance with that dominating Gunas. And through that mentality arise desires and an urge of satisfaction of such desires. So, an existence exerts itself to satisfy that desire which has created in him

exertions that are termed as 'work' among humans. Such exertions till they are finished, create in the existences hope and expectations and even after completion of the exertion, attachment, through more expectations. And, attachments and expectations bind the soul as the existence (or humans) does not find time for spirituality or virtuous works. Only virtuous works or spirituality or detachment (non-attachment) can free the soul forever. Non-performance of such works binds the soul to the earth.
(See also soul)

6 … of these, the Sattwaguna which is pure, sin free (and) which enlighten others, binds (the soul) through attachment of knowledge and happiness" (ch.14, sl.06)!

But if the Sattwaguna has the above attributes, how can it bind the soul? Because, as the Sattwaguna associated with goodness creates a 'want' of goodness in the mind that person having a dominance of Sattwaguna will begin searching for good and pure things. Perception of such required things brings pleasure to the Sattwaguni and from that experience of pleasure a chain-reaction of desire-seek-find begins to form in him. This goes on in such a tempo that till his death, he becomes engrossed in such activities and does not find time for spirituality and detachment which is very essential for Moksha or freedom of the soul. Thus, the soul of the Sattwaguni through attachment of knowledge and happiness gets bound (to this earth). So anyone who cultivates knowledge about material things and is concerned with happiness must realize that there is a limitation for such things, not in their source or origin but, even for the human in acquiring and using them and finding pleasures from them.

7. … Arjun (men) should know that Rojo (Guna) originates from passion and expectations; attaching (itself) with work, it binds corporal beings" (ch.14, sl.07).

But, if the Gunas are natural (i.e., originating from Nature or Prakriti ch.13, sl.22), how come they originate from passions and expectations as given in the Shloka? It is true they are natural; but, they lie in a dormant stage. A child, as he grows up, begins to respond to perceptions and perceives both good and bad things through his sense organs. And, any perceptions which arouse the passions (in all beings) those perceptions are highly valued by all beings. And, as that being begins to bind itself with such perceptions, the Rojoguna and in whom the Rojoguna is dormant, begins to become more active and dominating. This is being referred as originating from passion and expectations. How does it bind corporal beings through work? Not through work but, through its consequences!

Refer to the word ‘expectation’ in the Shloka! As the being finds something ‘soothing’ for his passions from the consequences of his works, he begins to expect more and more of such consequences from his works. Thus he does not find any time for spirituality and instead of detaching, gets more attached (to works). In this way, he (the soul) gets bound. This Shloka serves as a reason as to why good people become indulgent, mean and lecherous over time. Practicing Yog, detachment, spirituality, contemplation etc. will help the person control his passions, save himself from such degradation and put-off the Rojoguna, active or dormant, from binding his soul.

8. “But”…“Arjun (men) should know that Tomo (Guna) originates from Ignorance. It binds all corporal beings through charm, misfortune, laziness and sleep” (ch.14, sl.8)!

This shloka is like the one in ch.14, sl.07. As a living being, especially human is endowed with all the three gunas, any two gunas at any time remains at a dormant or passive stage. And, when the person gives himself up to ignorance in matters of the spirit or God, voidness of such knowledge in him makes the tomoguna surface. And, when it becomes active or surfaces up then it creates a sense of laziness, sleepiness, fascination in the person leading to his misfortune. So, anyone who does not believe in God or who shows half-hearted devotion to God should be sure of any type of impending misfortune.

* Indeed our spirits never go beyond Nature (Henry David Thoreau in ‘Civil Disobedience’).

9. … Sattwaguna becomes dominant by overpowering the Rojo and Tomo (Guna); in the some way, the Rojo (Guna) by overpowering the Sattwaguna and Tomoguna. In this way, the Tomoguna by overpowering the Sattwaguna and Rojoguna” (ch.14, sl.10)!

This shloka answers why a person changes over time and why some person suddenly become bad and vicious or turns from mean to spiritualistic. All the three gunas are present in the body; but only one becomes dominant at a particular time. And so that the intermediate and the bad guna does not overpower the good one at any time of his life, he should always be connected (Yog) with the Supreme Being, be pride-less and be detached from consequences. He should be, as the Lord advices in ch.2, sl.45, ‘above the three gunas’. In such conditions, no Guna would become active and even if one will be active it will be the good one for, his perseverance to be above the three guna will definitely do him good. Knowing that the bad or the worst guna may surface if found the chance, men must stick to virtue, be devoted to God so that the best is always dominating

and keep himself away from attachment and expectations or, ignorance, vice, greed, etc. to keep out the bad and the worst. He should always culture the best things of life to let the best Guna become dominant.

* By turns our purity inspires and our impurity casts us down (Henry David Thoreau in 'Walden').

* Take care to get what you like or you will be forced to like what you get (George Bernard Shaw).

10. … when the corporal being overcomes these three Gunas (thus) becoming free form birth, death, old age and sorrow enjoy, Nectar" (ch.14, sl.20) … and those who consistently through the Yog of devotion worship him (God), he overcomes these Gunas and becomes eligible for the level of Brahma" (ch.14, sl.26).

These shlokas are serialized because they both advices on the same thing: on overcoming the Gunas. In the former Shloka it advices on conquest of the Gunas while in the latter how this conquest is to be made. Firstly, what is meant by 'freedom from birth, death, old age and sorrow?' Grief or loss (even of character, reputation etc.) perceived by one during his lifetime. Now, how can getting the better of the Gunas (overcoming them) make one free from such loss or grief? Because, what one experiences during his lifetime as moments of joy or sadness or loss etc. is due to the Gunas existing in him! Those Gunas especially the dominant one makes him go after special works and things and thus makes him attached to the consequences finding which, he exults and not finding which, he despairs and sorrows. But, when he will overcome or make himself above the affects of these Gunas, then he will not be influenced by any one of these Gunas. The Gunas will be there but, they cannot dominate him. Rationale thoughts or the intellect will prevail over him. Now, how can the Guna are overcome as prescribed in the latter shloka. Worship of God to make himself free from the Gunas is the best possible method of this conquest. By making oneself connected with God through devotion, one loses all types of attachments and also, aversions. He begins to perceive God in every work; every thing! Thus, influence of the Gunas becomes secondary. But, what is this Yog-of-devotion? It means getting connected with God not through various worships, rituals practices and such like but giving himself up wholly for the sake of working as a duty. When one will carry out all errands or exert himself as a duty, consequences for him will not matter. Thus, he will be immune from the gunas or conquer them. But, much has been said about devotion! Why is devotion required and not any other types of worships? Because any form of worships

without devotion will not do the worshipper any good. It will be like a child reading his texts loudly only to show and please his parents while his mind is on the street; or, like a pleasure women satisfying her customers without enjoying pleasure or feeling pain from the act but, merely thinking of the money she is to receive. Mere rituals even if they suffocate or squeeze the life of the worshippers, will not bring any result if the worshipper does not give himself up wholly before God to the cause.

* Nature is hard to be overcome, but she must be overcome (H.D. Thoreau in 'Walden').

11. … Corporal beings according to their Gunas (dispositions) have three types of devotion – verily satwik, Rajosik and Tamosik" (ch.17, sl.02). Verily … their favourite foods are also of three types; in the same way sacrifices, penances, and charities are of three types" (ch.17, sl.7).

But, if devotion be of three types what are these devotions? Definitely, the Satwik devotee will worship for goodness or welfare of others, the Rajosik for self-gratifications and the Tamosik devotee for destruction of others. This follows equally in the other things mentioned in the latter shloka. But for eg, why such things are distinguished by the Gunas? Why will not a Tamosik person eat Satwik food and perform Rajosik penances? Because from his mind, he feels an aversion for such! For him Satwik foods are 'revolting' and Rajosik penances do not bring others' destruction as desired by him. The dominant (Tomo) guna in him manipulates his mind and directs him to such thoughts and actions. The same is the case with the other Gunas.

(1) On Hallowness:

… Arjun (men) should know that work originated from Brahma; Brahma originated from the Supreme Being. For this reason, the omnipresent Supreme Being is always consecrated with sacrifice" (ch.3, sl.15)!

But, why is the Supreme Being venerated with sacrifices when it has been declared that work originated from Brahma? Because of Brahma's Origin from the Supreme Being! When men began working for consequences or gains, he devised some method other than his exertions by which he can be more successful. In this way sacrifices originated. But, men also realized that although work originated from the dynamic of the earth (Brahma), sacrifices could not be directed to the earth itself. For, his exertions are already a sacrifice to the earth (Brahma) and what is a special effort as a sacrifice should go to a higher

authority which created the earth (brahma).So, they set apart their sacrifices to the Supreme Being or the creator.

(2) On Happiness:

1. … that yogi whose mind is pacific, whose passions have been cooled, who has perceived his union with the Supreme Being, who is free from the effect of consequences, verily he receives the Supreme Happiness" (ch.6, sl.27).

Not receive actually but, perceive. What is this Supreme Happiness? Happiness or a state of joy at any time or, in any condition or, at any place! Refer to shloka: 'whose mind is pacific'. So, any one whose mind is not calm cannot perceive this type of happiness. To perceive this happiness, one's mind should be calm and free from passions and consequences.

* The wise man whom we seek is the happy man who can think no human experience painful enough to cast him neither down nor joyful enough to raise his spirits (Cicero).

*Tranquility of mind, so necessary for one's happiness and for the accomplishment of good work, can be acquired (William Lyon Phelps of Yale in William Fitzgibbon's "The fine art of keeping one's head", pp.190, from "H.T.L.W.L")

2. … that Yogi is opined as Superior who, taking others' happiness and sorrow, compares them with his own and acknowledges them as the same" (ch.6, sl.32).

But how can one take others' happiness as his own, one may ask? This can only be done by one who has a great degree of spirituality or who practices Yog. To the laity, others' happiness is a source of concern and envy. So, to these people comparing them with his happiness and equalizing them is out of the question. So anyone, who is seen rejoicing in others' happiness, must be understood as one who is very spiritualistic although, he may be looking ordinary from the outside.

* No man is happy who does not think himself so (Marcus Antoninus).

* To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own (Thomas Edwards).

3 … as (one) has no attachments towards gratification, he receives happiness within himself. (one) whose intellect is connected in the knowledge of the Supreme Being, he enjoys imperishable happiness" (ch.5, sl.21).

So, for one who is seeking happiness the Lord here prescribes two ways; one, how to perceive happiness through work and the other, by seeking information about the Supreme Being. When a man will have no attachments towards gratifications naturally, he will have no regard for consequences. So, consequences will not affect him. Unaffected by consequences, he remains self-satisfied and that self-satisfaction brings to him a sort of feeling of fulfillment. Thus, he perceives happiness. Again, when a person will seek information on the Supreme Being, search of that information will make him contented by way of perceiving him which is not easily perceivable to the ordinary person. Thus, he feels a kind of happiness which others cannot perceive.

4. … (One) who has control, renouncing all works mentally, lives in happiness in the town of nine doors. Verily, the soul inside the body neither works nor makes others work" (ch.5, sl.13).

What is this town of nine doors? The human body! How can one renounce works mentally? Not works but, its consequences. This is another way to perceive happiness similar to the one prescribed in ch.6, sl.27. When one renounces consequences of his works in his mind beforehand then, even if he works, will not pay any heed to the consequences. This brings him satisfaction in not what he has received but, in the carrying out of his duties. Thus, he perceives a kind of happiness perceivable only to him and like renouncers. And control mentioned in the shloka and which is actually self-control, is required to first renounce the consequences mentally.

5. … those things which have an end, which come and go and which can give cold, heat, happiness and misery, are only perceptions of the senses. Arjun (men) must bear them" (ch.2, sl.14)!

So, is happiness a perception? As all happy things or circumstances come to an end definitely, it can be called a perception only. What is meant by 'bearing them'? It means men should not give themselves up to such things which bring them happiness. They should not become too excited when they are happy. On the contrary, they must remain sober and let the happy things and moments pass away without making any impact on them so that they may not crave for such happiness afterwards.

* Happiness depends upon us (Aristotle).
* With self-discipline most anything is possible (Theodore Roosevelt)

6 … one who are not connected have no intelligence; and, no devotion either. Who has no devotion has no peace; who has no peace, from where will (he get) happiness? (ch.2, sl.66)!

This is one of the most classic advices to men on the topic of happiness. It echoes with the philosopher's definition of happiness as something that is perceived from 'within', not form 'without'. Have anyone seen a man as happy who has no peace and is disturbed either from within or by others? Can anyone perceive happiness when his mind is disturbed or is at quarrel with others? This happiness is such a feeling that it can be perceived only by a calm and serene mind, a mind that can easily and clearly distinguish between what brings happiness and joy and what brings grief. So anyone who wishes to become happy or rather perceive happiness, he should firstly pacify his mind. And, the ever increasing numbers of unhappy people in the present world only show the peacelessness of the present time.

* The setting sun is reflected from the window of the alms-house as brightly as from the rich man's abode; the snow melts before its door as early in the spring. I do not see but a quiet mind may live as contentedly there, and have as cheering thoughts as in a palace (H.D. Thoreau in 'Walden').

7. … those who are ignorant, undevoted and doubtful get destroyed. Those who have doubts, never have happiness on this earth or in the next life" (ch.4, sl.40)!

This shloka serves as another example on how to perceive happiness. What type of doubts? Any type of doubts regarding fellow humans or, of God! How come this doubt comes into effect? Anyone who constantly doubts his work or his actions or his fellow humans is always at a condition of unrest. He is not at peace with any thing! Any occasion! Any circumstance! Any man! This unrest takes away from him all chance to perceive happiness which is perceivable only to a serene mind. And even believing all men, existences, actions, situations etc., if a man doubts God or his existence, then also will he be unhappy. For, this disbelief in the creator or God or the Supreme maintainer will stop his connection with the Supreme God which will nullify all his efforts on anything and will thus bring unrest to his mind, a type of unrest indescribable and unseen in others and which brings conflicts with everybody and agitates his mind to such an extent that he cannot perceive happiness. So, even if one does not like any other types of existence or situations and doubts his fellow human beings, companions, society etc., a belief in the Supreme God will make him ready to perceive happiness.

8. "But" … "happiness is of three types" … "received and enjoyed through practice and from which ends sorrow" (ch.18, sl.36).

Not received but perceived. What three types of Happiness? How can a perceptible thing be of three types? Satwik, Rajosik and Tamosik type of Happiness. Because, as with the Gunas or dispositions, a person's mentality will also be varied! So, the ways and the means of Happiness also vary. So, rationally although as a perceptible thing all happiness are the same but given the mentality/conditions of the persons, sources of happiness and their perceptions also differ. Thus, for a satwik person harming others or such desires or such gratification does not bring him happiness. He is happy in seeking information (knowledge) on the Supreme Being and carrying out such goodness of others. In the same way, leaving aside the things mentioned for the Tamosik and Satwik person, the Rajosik person will find happiness in gratification and attachment to consequences. And leaving aside the types of the Satiik and Rajosik persons, the Tamosik persons will find happiness in being Lazy, envying others and planning (and carrying out) destruction of others. But what should one practice to perceive such happiness? Actions complementary to the demands of the Gunas! For, whatever type the Guna may be, if the person does not act and only imagines about fulfilling his whims and passions then his imagination will not be fructified and he will not become happy. But when he acts according to the imaginations, thoughts and fancies which his dominating Guna stirs up in his mind then, he will find satisfaction and be happy. There must be an outlet for the mental pressure and seizures caused by the Gunas and working regularly will provide such an outlet. But how will sorrow end from happiness especially for the Tomosik person? Because when the Tomo Guna will prevail over a person, his mentality will also change and become Tamosik adjusting to the traits of that Guna. So, he will not find happiness in any other thing other than carrying out the demands, imaginations and fancies which this Guna stirs up in his mind. Thus he will be propelled to 'act' regularly or practice such things as an out-let for such emotions and will find happiness when such thoughts and feelings get 'drained' out of his mind. Same is the case with the Satwik and Rajosik person in ending their sorrow by becoming happy through works complementary to their dominating Gunas.

(3) On Heaven:

1. Said by the Lord, "O Arjun (men), from where has occured in you at such a critical moment, (such) anguish that is indeed a Vice? You are following the path of people who do not know the value of living, (which cannot) bring one Heaven but, infamy" (ch.2, sl.2).

What is this thing that doesn't bring one or rather take one to Heaven? Shunning oneself or lazying from work! Then does work take one to Heaven? First, there should be a clear concept of what is called Heaven. Heaven is nowhere but on this earth and not a place to be visited upon but, a condition that is only perceptible. And when a man is at peace, feels satisfied, happy and has no anxieties, no illness, no cravings nor dejections than he may be said to be perceiving a sublime feeling which can be termed as Heavenly or like 'living in Heaven'. And definitely, one who is lazy and avoids work, can he perceive such a condition? Faced with hunger, poverty and thereby from anxiety, debasements, depression and sickness, he has no chance to feel such mental feelings. Thus in such circumstances he cannot perceive heaven. Anyone, avoiding his duties and engaging himself in religious works only, thinking of them as taking him to heaven, is only acting wrongly.

2 … there is none in this world or (in) heaven, among Devas (Gods) or existences who are reborn, who are free from the three Gunas (Dispositions) that originate from Prakriti (Nature)" (ch.18, sl.40).

This shloka establishes Heaven as on this earth. For, if heaven as imagined by men is a place outside the earth then its residents would not have been affected by the three Gunas. But that heaven is only a condition among humans of this earth and can only be perceived so, even among these perceptives are the three Gunas and their effects.

3 … even one who engages himself in all his works everyday, by taking refuge in him (God) and receiving his (God's) mercy, receive (God's) unerodable eternal holy place (ch.18, sl.56).

Receive God's unerodable eternal holy place means perceiving heaven. This shloka is a supplement to ch.2, sl.02 wherein the Lord said that shunning from one's works will not bring one heaven. So, when one will perform Yog he will receive God's grace in the form of freedom from his consequences. Freed from praises and scorn arising out of his works and satisfied that he has carried out his dutiful works, he remains satisfied and ever-contented. Thus, he remains ever calm and serene and thus perceives sublime

peace within himself which other existence find it hard to perceive. That condition is heaven.

*God is Gracious to him that earneth his living by his own labour, and not by begging (from "The sayings of Muhammad" compiled by Sir Abdullah Suhrawardy, in "Of Labour")

4 … if one who is devoted and non-envious even hears, being freed, will be able to receive the divine holy place of the pious (ch.18, sl.71).

Divine holy place of the pious means heaven! What should one hear? The advice of the Lord (God) in the Bhagabad gita to Arjun! Why should that person be devoted and not envy anybody? Because, one who is not devoted to God will he read or hear (from others) advice of religious type? And who will be zealous of others will he stoop so low as to hear from others words of religion or virtue? But if he hears, what will he be free from so as to perceive heaven? From the attachments of consequences! How will such freedom make him perceive heaven? Given that heaven is only a perception perceptible to the living, one who will have no attachments and will work detachedly, will be free from the expectations and anxieties arising out of the consequences. Then he will be contented and self-satisfied; these arising from his doing his duties detachedly. Thus, he will be cheerful, calm and ever ready to perceive even the subtlest of feelings unperceptible to many. In this way he perceives heaven, the divine holy place of-the-pious.

5 … those Ksatriyas are happy who receive heaven through doors opened by battle like this that come on their own" (ch.2, sl.32).

If heaven is only a perception, how come the Ksatriyas after their death, go to heaven? Firstly, the Lord has not spoken of the death of the Ksatriyas but only about their work i.e. fighting. Secondly, what is battle for the Ksatriyas is work for the ordinary people. So when a Ksatriya will fight, whether he lives on or dies, will his name not be taken by his acquaintances as having done his duty (and not fleeing from battle)? And thus, will it not be a sort of honour for that Ksatriya as having done his duty? As we all know, honour brings us satisfaction and motivation. And from such honours, will not the Ksatriya feel satisfied in performance of his duty and energized to undertake a battle (work) again-and-again when the occasion will arise? And will not such action from him which has already brought him satisfaction also bring to him peace and contentment and thus bring that perception that is not easily perceptible in this world which is full of strife

and dishonesty. Performance of one's dutiful work brings to one glory, satisfaction, honour contentment and peace. That perception is heaven which is not felt by a similar Ksatriya who flees from battle and earns everlasting dishonour. And this is equally applicable to the ordinary man by condition of his work. One who undertakes work in consonance with his dominating Guna then, he will be giving out that energy in him which had been 'shut up' in him from his birth and which would have anyhow found a way out even if that ordinary person carried out works nonparallel to his dominating Guna. Release of this 'pent up' energy from him will bring him satisfaction and thus, he will be freed from the expectations and attachments of consequences. Thus, he will perceive serenity not perceptible by others and which may be called 'blissful'.

* Heaven never helps the man who will not act (Sophocles).

(4) On Heavenly Bodies:

… he (God) is the taste in water, the light of the Sun and Moon, the Scared word of all the Vedas (Scriptures), the sounds of the sky and the power in Men" (ch.7, sl.8).

Scientifically the moon has no light of its own and reflects only the Sun's rays. The sun emits light rays emanating from burning up of hydrogen. Then how come God is such light? This proves the actual form of God! Scientists now hold the Sun to have a heart. Burning of hydrogen incessantly is nothing but a chain reaction of hydrogen atoms colliding against each other. But, what caused that initial or first collision of atoms? Perhaps that innate power in all atomic particles to attract each other made this collision. And so, from the declaration of the Supreme Being as unseen able and non-feeling but omnipresent, one can only guess the true nature of God as Magnetism or the power of attraction innate in all particles.

(5) On Hell:

1 … this door of hell is of three types; passion, anger and in this way greed. (They) destroy the soul and therefore, these three should be renounced" (ch.16, sl.21).

What is hell? Another perception as heaven only that through these perception existences perceives sufferings, distress, sadness, disturbances etc! But, how do these three things give one such perception? Because, through Anger and passions, one lose themselves! Heated up through Anger and roused in passions, men commit crimes for

which they suffer afterwards. Such sufferings are hell or can be termed 'hellish'. Or, when men become greedy, they run after consequences. Unfulfilled and unsatisfied they resort to immorality and illegality. Herein also they have to suffer, once their badness surfaces. Thus, they perceive hell.

* Holding on to Anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one getting burned (Gautum Buddha).

* Doomed are the hotheads! Unhappy are they who lose their cool and are too proud to say, "I'm sorry". (Robert H. Schuller).

* Whatever is begun in Anger ends in Shame (Benjamin Franklin).

2. … when (men) abandons these three doors of darkness, then men conducts (himself) towards the betterment of (his) soul. Then, he receives the Supreme Path" (ch.16; sl.22).

What are these three doors of hell? Passion, Anger and Greed spoken of in ch.16, sl.21! How can such abandonment make him work towards the betterment of his soul? Because when men will not have these things to engage him then his mind will be diverted to spirituality. Because, it is only natural for the minds to engage itself on something! And when it (mind) finds a voidness in things that stirs up Anger, Passion and greed then naturally it will seek and engage itself on things opposite to these three. And for every person who becomes inclined towards spirituality, concern of the soul naturally comes to him. In this way he conducts himself towards the betterment of his soul.

* All this triple world is subject to that steadfast man, whose heart cannot be pierced by the arrows of beauty's sidelong glances, nor burnt by the fire of anger, nor pulled out by the noose of Greed (Simhasana Dvatrimsika).

(6) On Honour:

… (one) who is equal towards friends and enemies and in the same way towards honour and dishonour; (maintains) sameness towards cold, heat, joys and sorrows; who remains away from bad company; for whom praise and ridicule is the same; who is habitually silent; who is satisfied with whatever he gets; who has no house (of his own); whose mind is steady and devoted; that person is dear to God's (ch.12, sl.18-19).

Knowing that honour brings pride, joy and elation and, dishonour, sadness and dejection, how can one maintain sameness towards these two? It calls for detachment or, Sthitopragya or, Yog! For anyone who is not attached to the consequences, what he has

received is of no use to him. Having carried out his dutiful work is what matters most to him. And so, even if he gets honour for his work then it does not create any 'ripples' on him. He remains indifferent to that honour. For him, it is the same as dishonour and so there is nothing to be elated from it. And one who practices Yog, getting connected with God realizes that there is nothing different as honour or dishonour and that, these things come and go at any time of their lives in all existences and what is essential is the perception of the Supreme Being. And, even if one practices Sthitopragya, having controlled his sense organs and his mind to such an extent that even if he receives any honour, the perception of that honour fails to make any impact on him! So, in contrast to the detached that gives up consequences and so treats honour and dishonour as same, one who practices Sthitopragya with a highly controlled mind can ward off the elations coming from honour by taking them as the same with dishonour. But knowing that dishonour is humiliating, why should one treat honour as equal with dishonour? Because, it creates in men from a habit of receipt of honour for which he will crave for more honours and thus, fall into sin. For like all things, this good after-effect of honour creates a chain reaction of craving in men for more honours and this will make men commit sin. Thus, treating honour (as dishonour) from the onset will make men shun off from crime and, sin.

(7) On Human Beings:

1 … he (God) rewards people according to the manner of their deliverance to him. Humans in every way try to follow his (God's) path" (ch.4, sl.11)!

Why does humans follow God's path? Because, it is the nature of all human existences to imitate him whom they adore or revere! Because they look up to God as protector and addressee of their grievances, they imitate or practice the work or methods of people held as prophets or incarnations or manifestations of God.

2 "Verily" … "if he (God) would never have been busy in work (and would have) remained in a listless way, (then) all men would have followed his way" (ch.3, sl.23).

This shloka is synonymous with the shloka in ch.4, sl.11. It is a human nature to imitate or follow him whom they adore or worship or revere. Even now people try to practice what their prophets or humans believed to be incarnations (of God) did during their incarnations as humans or, prescribed to humans.

* Man ought always to have something to live. Otherwise life itself will seem to him tiresome and Void (Seume).

3 … among humans in this world there is none other than this person more favourite or who will be more favourable" (ch.18, sl.69)!

Who is this person? One who will expound the Supreme Secret among God's devotees or the message of the Bhagabad gita to God's devotees? Why is this person more favourable or will be such? Because, through these teachings or Sermons he will highlight the real concept of God to his fellow humans and wipe out from their minds misconceptions about God or the creator. As he will be engaged in 'educating' the people about God's real characteristics and the methods of his worship thus removing fears, doubts, falsebeliefs, superstitions etc.,he will be God's favourite.

4. … in whatever way an excellent man conducts himself, other persons do the same thing; whatever he (God) does evidently, people imitate it (likewise)" (ch.3, sl.21).

This shloka is in consonance with sl.11 of ch.4 and sl.23, of ch.3. When men become successful in anything they become eligible to be followed. Even criminals or crooks have been imitated or their techniques acquired by those who have badness in their minds. This Shloka supports the theory that 'example is better than precept' and so one who wishes goodness in the society must first be good and do goodness himself so that others may imitate him. Refer to the word 'evidently'! Those who are held as prophets or religious leaders believed to be incarnations of God, what they did during their lives that was visible to others, those works or actions are imitated by those who believed in them and accepted them as their leaders or religion givers and followed them. People must see these works only then they can imitate them.

* A piece of glass may like a jewel glow if but a lump of gold be placed below; so even fools to eminence may rise by close association with the wise (Hitopadesh in Ernst Horrwitz's "History of Vedic Literature").

* Good peoples' company puts to shame the charms of sandalwood, moonlight and softbreezes. It dilutes depression and kindles joy. It also leads to prosperity (Sinhasana Dvatrimsika).

*Each person must live their life as a Model for others (Rosa Parks).

5. "But" … "one who, controlling the senses through his mind detachedly starts KarmaYog with the sense organs of work, he is Superior" (ch.3, sl.7).

Superior then what or whom? Than that cheat spoken of in ch.3, sl.6, which controls his sense organs but thinks of gratification through his mind! Why is the non-cheat Superior? Because, he works and at the sametime practices Yog! One who gets connected to God not through worship or rituals, but through his dutiful work, he is called 'Karmayogi'. Because unlike the cheat, he has no time for 'imaginary gratifications' which fill his mind with false pleasures and hamper his work.

6 … those Ksatriyas are happy who receive heaven through doors opened by battles like this that come on their own" (ch.2, sl.32).

Not receive but, perceive! Why only the Ksatriyas will perceive heaven opened by battle? It must be remembered that anyone who enlists himself in the 'forces' becomes a 'ksatriya' and so becoming a ksatriya or not is not determined by birth but through one's profession or work.So,what is battle or war for a ksatriya is work or following a 'profession' for the ordinary man !Because when one will engage himself in dutiful work or works that come up out of one's gunas or natural dispositions then,he will easily become self-satisfied and contented.Consequences for him will not matter and he will not be attached to them. Detachment from consequences along with contentment and self-satisfaction will take his perception and mentality to such a level that he will perceive a different type of peace, calmness and joy in his work, and also while at rest. This perception is 'heaven', perceptible only to a few.

(See also ch.2, sl.32 in 'Heaven')

* Nothing can be attained without exertion; a sleeping tiger catches no game (Hittopadesa).

7. "But" … "if Arjun (men) does not carry out this war of virtue (then), renouncing work and fame induced by his Guna, will receive sin" (ch.2, sl.33).

What is this war of Virtue? The battle of Kurukshetra! Why will a human receive Sin if he renounces work and fame induced by his Gunas? Because work induced by one's dominant Guna brings one contentment and satisfaction and so he has no chance of doing the work 'badly' for his self-gains. But when one renounces such work then he takes up work not induced by his Guna (as compelled by Nature) wherein he finds dissatisfaction and thus stress. This leads him to take up immoral or illegal activities to satisfy himself

and thus, he Sins. Same is the case of fame. When he starts immorality and illegality, how will his fame come? Only when he will be honest, that honesty arising out of his contentment and self-satisfaction will he receives fame. Fame remains hidden in all works that are moral; courage, truthfulness, integrity, honesty, diligence and perseverance bring out that fame from such work.

* One who is himself wise, but does not pay heed to the wisdom of others will always end in disaster (Simhasana Dvatrimsika).

* Ignorance is indeed worse than anger and all the other vices. Blinded by it, men cannot tell the good from the bad (Simhasana Dvatrimsika).

(1) On Idolatry:

… verily, he (God) recommends the unflinching devotion of those devotees who devotedly desire to worship that figure (of God)" (ch.7, sl.21).

But, in ch.7, sl.05, he (God) himself declared that the incarnated form is his basest form and people must try to perceive that form which sustains the world and its existences. Then why is he recommending idol worship? Perhaps, because of the devotion shown by such worshippers! Because, although such worshippers may not perceive the true Nature of God but, they are better than those who does not hold the existence of God! Thus they are in a middle position. And yog being hard and as perception of the Supreme Being requires Sthitopragya, concentration, detachment, Yog etc. so perhaps the Lord recommends such devotion which is a 'first step' in perceiving the Supreme Nature of God. For anyone who is not devoted to anything, how can he think of perceiving the Supreme Being? For, to perceive the Supreme Being a great deal of devotion is required and without even a little of any type of devotion, attempts at such perception is impossible. For this reason perhaps, he (the Lord) recommends the devotion of Idol worshippers. Thus although Idolatry is bad, it is better then non-belief or worship of natural objects or phenomena.

(2) On Ignorance:

1 … those who are Ignorant, undevoted and doubtful, gets destroyed. Those who have doubts never have happiness on this earth or in the next life" (ch.4, sl.40)!

To speak only of Ignorance, how is it a factor of destruction? Here ignorance means 'lack of knowledge' of God or the Supreme Being. Because, when one will not have any information or adequate information on the Supreme Being, he will be greatly attached to consequences and by nature will be very irritable and easily provoked. For, he will be lacking in discipline which naturally evolves after belief in God. And when his life will be indisciplined, what will become of him except getting destroyed? Thousands of persons who have survived by Luck from worse and difficult situations will confess to their disbelief in God (and so no knowledge about God) during the times of their perilous situations.

2 … therefore, this doubt of his (Arjun's – men's) that is in his (Arjun's – men's) heart and formed out of Ignorance, he (Arjun – men) should cut off with the sword of knowledge and taking refuge in Yog, get up (to fight – work)" (ch.7, sl.42).

Is it true that doubts arise out of Ignorance? It can be held thus! Ignorance knowledge of God but, worships God in many various ways, he does not form clears concepts of the things with which he is surrounded and engages in. As is his worships of his God, so will be his knowledge or perception of other things also. This gives rise to doubts in his mind. Any lack of information on anything will naturally create doubts in men's mind on that thing.

* Reform must come from within, not from without (James Cardinal).

3. "But" … "whose ignorance has been destroyed by knowledge, like the sun, their knowledge illuminates that Supreme Being in their souls" (ch.5, sl.16).

This supplies the meaning of knowledge and ignorance in the Bhagabad gita. Naturally, any ignorance could only be destroyed by knowledge. But, when ignorance about God will be dispelled only then the Supreme Being in their souls will be illuminated. Knowledge on worldly things or on existence, or of destruction of material and existential things will not dispel this ignorance. For this ignorance about the true nature of God hides from men's perception the true nature of his own (body) or of any other existence.

* External Darkness is the light of the soul. The soul turning itself upon itself becomes a centre of light. It then discovers truth that littleness made imperceptible and were wrapped in mystery (Fransisco Louis Gomes in 'The Brahmans').

4. "But" … "Arjun (men) should know that Tomo (Guna) originates from Ignorance. It binds all corporal beings through charm, misfortune, lazyness and, sleep" (ch.14, sl.8).

But once it has been said that all the three Gunas (dispositions) are present in a body. How come then Tomoguna originate from Ignorance? All three Gunas (dispositions) verily reside in the body with any one becoming dominant at one time. But, when a man does not possess true and clear knowledge of God or of the Supreme Being then, doubts form in his mind. Then he begins to err and from errors added with dissatisfaction, frustration and anger creeps in. And with ignorance prevailing, anger (over self-failure and others' success) gives way to jealousies and hatred which is one of the trademarks of a Tomoguni. In such a situation, Tomoguna becomes dominant and remains so unless knowledge (of God) comes up.

* Ignorance is indeed worse than anger and all the other vices. Blinded by it, men cannot tell the good from the bad (Simhasana Dvatrimsika).
* The ignorant men always adore what he cannot understand (Cesare Lombroso).

(3) On Illusions:

1 … verily, the Supreme Being does not take (into account) anyone's sins or anyone's good works. (Living beings') knowledge is covered by ignorance; for this reason, living beings get illusions" (ch.5, sl.15).

Of anyone other than those who require medical assistance for their illusions, lack of proper information of the Supreme Being is the chief cause of illusions or error in them. What type of illusions do men get? That God will reward them for their good deeds or punish them for their bad deeds. It is only natural for men to receive what they have done/given to any existence or by the way they conduct themselves. Ignorance about God's impartiality gives rise to such illusions in men.

2 … verily, this worldly illusion of the Lord (God) which is above the three Gunas and which cannot be overcome easily is splendid. Only those who seek refuge in him (God) can overcome this illusion" (ch.7, sl.14)!

This splendour of God in his incarnation leads men to illusions described in ch.5, sl.15. This is also one of the primary reasons why people cling on to, and imitate, their prophets or religion givers. But, why is the Lord advising men to 'seek refuge' in him only? This is one of the many misconceptions people have after studying the Bhagabad gita. The Lord himself said (ch.7, sl.5) that this (the incarnated form) is his basest form;

that there is a Supreme form different from the incarnated one which Arjun (men) must seek out. And if this is not the underlying meaning then there would have been no ground for the existence of the Bhagabad gita or the scripting of these long sermons. Men should, as advised in ch.7, sl.05, try to seek out that Supreme Being present in all things material as well as existential. Then they will come to know about the incarnative power of God and give up the dogmas or false beliefs about God or religion or religious leaders. But what proves this illusion above the three Gunas? To show humans the divine power of such incarnations. Almost all religion givers, prophets or religions have displayed strength of character that are immune to Anger, temptation, sorrow, revenge, hatred etc. This attribute of theirs is one of the causes of theirs being imitated by followers or men. Thus, illusions can be said to be above the three Gunas.

3 … just as the soul (perceives) childhood, youth and old-age in the same way (perceives) end (of life)! A steady person does not get illusioned in these matters" (ch.2, sl.13)!

Should one become illusioned in these things that are permanent? Should one become illusioned in these things that are certainty? Is illusion in these things a matter only for the unsteady person? Verily! For those whose minds are unsteady, they think that childhood and youth could be preserved and retained, old age delayed and death, prevented. One whose mind is steady or practice Sthitopragya know that these conditions are as like as change of seasons and so, does not get illusioned. These things are 'time-bound' and so becoming illusioned in these things is a child-like matter. So one who does not want to bear illusions on these things, he should practice Sthitopragya.

4. … those who do vicious acts, who are fools, who are vile and mean, whose knowledge has been kidnapped by illusions and who has taken refuge in Asuric thoughts, they do not seek protection from the Lord (God)" (ch.7, sl.15).

What is meant by 'knowledge kidnapped by illusion?' It means that person's information about God is in error. He has no true knowledge or healthy concept about God. False notion or concept about God has taken place in his mind.

5 … work that are done under illusion or, without consideration of future bondage, loss, jealousy and difficulty to others are called Tamosik" (ch.18, sl.25)!

What type of illusions? Any type ranging from self-gratification to goodness towards others. Are these things done under illusions? Not verily! But, when one does such works having self-gratification as the prime motive or does works which promises others' good but in the end results in others' badness, such works can be said to be done under error or illusion.

(4) On Imaginations:

… when a man renounces in his soul all his longings formed out of his imaginations and is satisfied verily through his soul, then he is called Sthitopragya or one who is steady and wise" (ch.2, sl.55).

Is imagination a cause for longing? Imaginations strengthen the longings. For when longings arise, people become apt to imagine. And when imagined upon, longings become stronger. So, it can be said that without longings there can be no imaginations and without imaginations, longings cannot last. Given that longing-for is natural in men, so, not imagining on any longings is a good thing.

(5) On Imitation:

… in whatever way an excellent man conducts himself, other persons do the same; whatever he (God) does evidently, people imitate it (likewise)" (ch.3, sl.21).

This is vindicated by humans in the society in every part of the world. But, why would people imitate God? Note the word 'evidently' in the shloka! What God does evidently means in what personality God has incarnated and during the incarnating period as prophets or religious leaders the things he has done, this is imitated by followers of that religious leader or prophet. Because, it is human instinct to imitate somebody or something whom they look up to or which they term 'likeable'. So what is done by these incarnations-of-God as is seen by other people, these are tried by the people after seeing them. This hold good for those excellent humans mentioned in the first part of the shloka also!

(6) On Incarnation(s):

… verily, wherever and whenever virtues get degraded and vice becomes chief then he (God) shows himself" (ch.4, sl.7) and "he (God) shows himself in every ages for the destruction of unlawful persons and (for) establishment of virtue" (ch.4, sl.8).

These shlokas have no proof but only in the birth of prophets or religious leaders or saints or men of virtue in the world, held in respect and reverence by all the people of this earth, time and again or every time. But, if God be nothing but magnetism or the power of attraction between particles then how come this God gets incarnated? This is only 'Natural' or can be said as 'nature taking its course'. As everything has a good and a bad side so when men become too bad or evil and the society turns too corrupt then the good 'seeds' inherent in all existences (humans) springs to life itself. For there must be someone to 'straighten' things up and put truth and virtue in its place and so these prophets or religious leaders show up from time to time. There must be someone courageous enough to speak out the truth and point out the evils and at the same time be modest and humble enough to place him among mortals. Lives of prophets or religious leaders or saints who have underwent persecution and punishment or themselves referring to a higher authority or 'God' in their sermons or discourses (thus belittling themselves) is proof of this fact.

* God works wonders now and then; behold a lawyer, an honest man (Benjamin Franklin).

(7) On Inquisition:

… Even though he has no desire, the inquisitive about yog verily gets attracted from the habits of (his) earlier birth and overcomes the canto of the Vedas (Scriptures) in which ceremonies and rituals are stated" (ch.6, sl.44).

About the ceremonies and rituals stated in the Vedas (scriptures), these are not required to be discussed here. A discussion about habits of earlier birth may be necessary. Although it has been largely discussed about the rebirth of the soul, the Lord may have introduced it in order to instill fear in men's minds and to bring a sense of virtue and discipline in them. Thus, habits of earlier births will mean the conditions or circumstances in what a child is born into or in what type of environment he grows up. Any child if he is born in a virtuous, religious family, even though he may have picked up some grains of vice in his youth or middle age and thus become bad will 'revert' into his earlier condition of goodness before the end of his life, once or twice if he finds the chance. Same will be the case if he is brought up in a good environment amidst good children. A disciplined and truth fearing childhood will make him bound for those goodness he had experienced and

which are ingrained in him, even if he becomes grossly vile in later years, if chance comes to him. So, a number of years passed in vice or virtue may thus bring consequences for which one may suffer or enjoy and which can be termed after the end of such badness or goodness as 'earlier birth' or 'rebirth'. Thus, inquisition about Yog (Shloka) comes into play. Anyone, having a voidness of religion or God or even of morality will hardly think even of God or religion, leave alone Yog or getting connected with God. Only he who has earlier (time not important a factor as opportunity) perceived directly or indirectly, a feeling of God or even heard his discourses, will turn towards spirituality or God at a later stage. But, how does inquisition come into the topic? Because, one must have a tendency to know about God or the spirit! And, without that tendency, one cannot inquire about God (or even anything). Thus we see that for the arousal of such tendencies, early experience of such perceptions (previous birth) is essential. So, anyone who wishes to see their children become spiritual and virtuous may ingrain in them (children) such conditions and thoughts from their childhood.

(8) On the Intellect:

1 … of this man, through grace originates an end of all his sorrows. Verily, his intellect very soon becomes stable to a large extent who is mentally satisfied" (ch.2, sl.65)!

This shloka holds goods for one who is thinking of stabilizing his intellect. When one's intellect is unstable then rationale thinking from his part becomes difficult. And, the more rational thinking becomes void or dull then the more unstable he will become. So this is like a cycle that becomes more aggravated. So, at the first part that person who cannot apply his intelligence on anything, should be self-contented with whatever he gets? Once he is satisfied with that contentment then, his intellect will stop roaming and will become stable. This is because, nonsatisfaction on our part makes our minds wander as to how to get satisfied. And from such wanderings happening day after day, it will be a habit of the mind to not concentrate on anything but roam about and become unstable. So anyone who wants to think through a clear, stable intellect must first be self-satisfied mentally (for physically no existence is self-satisfied).

2 … all his works gets destroyed who has lost all attachments, is free, whose intellect is established in knowledge and works as a sacrifice" (ch.4, sl.23).

What knowledge? Spiritual knowledge or information on the Supreme Being! What is meant by 'intellect established in knowledge?' It means he is engaged in seeking and searching any type of information on God or the Supreme Being! For any human why is that essential? To free his mind from attachments (of consequences)! Because to be free from sins one has to get detached. And to get detached, one has to stabilize his mind. And for this stability, the mind must engage itself on something which is greater than the consequences. So, engaging the mind to think about and seek the Supreme Being is a good-enough activity to disengage it from thoughts of consequences.

3. … (One who) has no attachments towards gratification, he receives happiness within himself. (one) whose intellect is engaged in the knowledge of the Supreme Being, he enjoys imperishable happiness" (ch.5, sl.21).

What is imperishable happiness? A perception of joy or well being felt all the time as long as one lives! How can such engagement bring such happiness? Because as his intellect will be engaged in seeking information on the Supreme Being, information on whom is hard to seek and find, it will not be engaged in useless thoughts on gratifications and attachments (of consequences) which in the long run bring sorrow only. So, anyone who wishes for long-term happiness must first direct his intellect in seeking spiritual information or, on God.

*I began believing in God for intellectual reasons, and I am confident that they still hold good (Harry Emerson Fosdick in "I dare you to be a Pessimist", pp. From H.T.L.W.L)

4. … those who are attached towards enjoyment of 'divine power and great wealth'; through these their minds get kidnapped. (For this reason) constant intellectual contemplation is not possible (ch.2, sl.44).

This is one of the primary reasons why most of the people cannot concentrate on spirituality or on God for a long time consistently. What is meant by intellectual contemplation? Contemplating on such things which are clearly thought upon previously or contemplating on rational thoughts (and not on those things that come as 'whims'). So, anyone who cannot contemplate on God or is finding difficulties in his contemplations on the Supreme Being must at once realize that gratification is one of the primary reasons of such difficulties. Thus, as advised in ch.2, sl.65, men must become self-satisfied. When men will perceive self-satisfaction then, he will get detached from gratifications. This will

help him think clearly why contemplation on the Supreme Being is necessary and will give him a chance of consistent performance of such.

* Few minds wear out; most rust out! (Bovee)

5 … when with his intellect Arjun (men) will overcome the forest of charm, then he will attain a condition of indifference to what he has heard and what he has to hear" (ch.2, sl.52).

If charm is a forest, why should Arjun (men) have to use his intellect and not cross that charm physically? Because, this forest is more dangerous than a forest of trees, creepers and wild animals! For, as this forest binds the souls of humans in rebirth, men have to suffer utmost difficulties to pass through this forest. And so, simply overcoming this forest (of charm) physically is not possible. So to pass this forest one has to use his powers of reasoning and judgement so that he completely overcomes this forest in his lifetime. Without rational thinking, judgement and determination, this forest is hard to overcome.

6 … directing (the mind) through intelligence and faith, gradually and steadily from thinking of anything, and making it wholly absorbed in the perception of the soul, (one must concentrate)" (ch.6, sl.25).

Why the intellect is required or connected in this case is given in ch.2, sl.52. As the intellect is the rational power of the mind or 'a mind in the mind', it has the power to discern or judge and reason. And, there must be a cause and reason from the person's side for concentrating (on God or Spirituality). And on what grounds that concentration is necessitated is for the intellect to decide. The mind as a whole cannot count the pros and cons of such efforts. Therefore, the intelligence is required to guide the mind in such cases. This requirement is vindicated by persons in our societies who appear clever and intelligent in worldly things but are deficient when concerned with spirituality or virtue.

* The highest intellects like the tops of mountains are the first to catch and reflect the dawn (Thomas Macaulay).

* One piece of good sense would be more memorable than a monument as high as the moon (H.D. Thoreau in 'Walden')

7. "But" … "the fool who for his lack of intelligence sees only himself as the doer in such circumstances, does not see" (ch.18, sl.16).

What circumstances? Circumstance relating to the completion of a work and its factors spoken of in ch.18, sl.14. Is that person a fool who is not intelligent? Verily! But, foolishness here means foolishness contrary to the ordinary conception of foolery. For in general sense, anyone who cannot discern between his goodness and his sorrow is called a fool in the society. But in actuality, that person who overrides these factors of work required in completion of a work and thinks of himself as the doer is a fool. And that foolishness arises due to the fact that he cannot apply his intelligence or think clearly and rationally as to whether he has completed his work or some other factors are connected with it. Definitely, without the fifth and supreme factor in the form of the Supreme Being, no beneficial work will ever be completed.

* Yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least, clean and unpatched clothes, than to have a sound conscience (H.D. Thoreau in 'Walden').

8 … men should be conscious of him (God) in all his works and make over all devotion to him (God). He should take refuge in God by recalling him through Yog of the intellect and remain thus all the time" (ch.18, sl.57).

What is meant by 'yog of the intellect?' thinking of God! Refer to the last part of the shloka: 'remain thus all the time'. This refers to yog that should be practiced all the time. But, why does the Lord mention the word 'intellect?' Because, there must be a reason from the person's side for practicing such yog! He may be getting advice from others and may act upon that advice thus getting connected. But if he has not a valid reason for such acts (of yog) then, such acts of him will only be temporary. It will be like following a whim. After some time that act may stop as he will not see any ground for carrying it along. So before performing such, he must think clearly why he should get connected. After seeing the reasons, if he begins yog (getting connected) then it will be practicable for him 'all the time'. With a mind full of thoughts of gratification or revenge and consequences, his yog will only be light and temporary. This answers why in our present society, crime is rampant and abounding although people are seen worshipping God along various religious paths. And for the yog aspirant, he must first try to understand why yog is essential. This requires a calm and clear intellect. Only thus, he can persevere in his yog which is otherwise very hard.

* Knowledge comes, but Wisdom Lingers (Alfred Lord Tennyson).

(9) On Intentness:

… Those who are devoted, receive knowledge. (One) who is intent (on receiving knowledge), and has control over his sense-organs, very soon receives supreme peace after receiving knowledge" (ch.4, sl.39).

One is the Devotee (Shloka) who perceives God. Another is the one who is inquisitive about yog (ch.6, sl.44) who also perceives the Supreme Being. Now, why is intentness also a factor to receive knowledge on the Supreme Being? So that the mind may not waver! For anyone who is inquisitive and practices yog or, in even the greatest Devotee, they may sometimes mentally get 'waylaid' or destructed by other things. This may hamper their efforts in perceiving the real God! But who applies his mind fixedly with close attention; there is no possibility of his mind getting distracted. There must be a desire supported by attention to perceive the Supreme Being. And only one who is intent can control his sense-organs for such purposes. Without a fixation of his mind (to perceive God), one will not be successful in getting knowledge of God.

* Everything is plain and easy to the earnest; it is the double minded who find difficulties (Cardinal Newman).

On Jealousy:

… but who with a feeling of jealousy do not carry out the Lord's (God's) directions, Arjun (men) should know them to be insensible; perplexed in all types of knowledge and, lost" (ch.3, sl.32).

What type of jealousy? Thoughts like the Lord's sermons or advices are not in favour of men. What is there to feel jealous of? Because as the Lord's advice is targeted at complete freedom of the soul, people who do not understand such things think that the Lord is preventing their rebirth as human beings and thus blocking their continuation of life and enjoyment of things as humans on this earth. It is a type of jealousy that arises from misunderstanding of others' thoughts and actions.

(1) On Kindness:

… This word of 'sot' is used in works that are done with a feeling of kindness and virtue and those that are praiseworthy. In the same way, sot is used in conditions of sacrifice,

penance and charity. And verily, works done for these reasons are called 'sot' " (ch.17, sl.26-27).

What type of kindness? I.e. without a feeling of ill will or bringing someone to ruination! Why kindness and not cruelty? Because, any virtuous work (shloka) or work which begets praise: these should have kindness in their actions or be done by a kindhearted person. Without kindness as a motive or base, one cannot perform virtuous works. Chances are such works, even if done under the pretence of virtue, will never be praiseworthy.

* So many Gods, so many creeds, so many path that wind and wind, while just the art of being kind is all the sad world needs. (Ella Wheeler Wilcox)!

(2) On Knowledge:

1. … (Arjun – men should) know that when verily radiance of knowledge is conceived in all the doors of this (human) body (then) at that time, the Sattwa (Guna) has increased" (ch.14, sl.11).

What is meant by 'doors of this body?' Verily the sense organs and also the inlets and outlets of the body which lets in or expels air, water and toxic wastes inside and outside the body. What knowledge? Perception of the Supreme Being or actual information on the Supreme Being! So, radiance of knowledge means an unintentional but natural display of brilliance in these inlets and outlets in the body of that person who has perceived the Supreme Being. That actual information or perception of God by that person has diminished all the difficulties experienced by these doors in carrying out their works and increased their working capabilities including their perceptive powers. Anyone having a glance at that person will understand, through the smooth working of these inlets and outlets, that the person has perceived God. That person begins to understand that what has gone into his body or mind and what his thoughts are or, what has gone out of his body is being performed or carried on through the power of God. He understands that without the power of God or the Supreme Being, these so called doors cannot function properly; and with their dysfunction the body and mind cannot work. That man conceives or gets an impression that all the inlets and outlets are working in a proper manner.

* Man flows at once to God when the channel of purity is open (H.D. Thoreau in 'Walden').

2. … fools do not see 'that' (thing) which exist taking refuge in the body, which enjoys or suffers, which is under the influences of the three Gunas (and) which leave the body. Those who have the vision of knowledge see it" (ch.15, sl.10)!

What is that thing? The soul! What is meant by 'vision of knowledge?' It means perception of God or actual information on God. How do such people see the soul? Not see actually but, perceive! For anyone who has perceived the Supreme Being or has come to know the real God, he will also possess such faculties or perceptions or capacities to feel that power which rests in the heart and which enlivens the whole body. So, anyone who wishes to know or perceive the soul in his body or to verily its presence in his body must first gather information on God or the Supreme Being. This will help him in the perception of his soul.

3. … verily, it has been said that as with division of the Gunas (dispositions), knowledge, work and doers are of three types. From which (one) sees in all living beings and separate matter, an undivided and inexhaustible thought that is called Satwik (knowledge)" (ch.18, sl.19-20)!

What knowledge? Not knowledge proper but the mode of looking at things which constitute knowledge or the opinion on things that are called knowledge. So, what does Satwik knowledge signify? It means through which information one begins to realize the presence of a supreme power in all existences and matter. When one will possess such knowledge verily, he will lose interest in all other things and perceive (or try to perceive) the unseen God in all existential and material things! This knowledge will help him to realize that knowledge actually means information on goodness or good things and using it for others' welfare and not for others' destruction or downfall. And that among all knowledges, the greatest is the knowledge of the Supreme Being which is eligible for realization only through this knowledge!

4. … verily, there is nothing pure in this world in comparison with knowledge; that flavour (of purity) is (experienced) by one accomplished in sacrifices by himself overtime" (ch.4, sl.38).

The Lord has spoken of the necessity of sacrifice and its practice to realize the authenticity of this shloka. Leaving that authenticity to be experienced, why has he called knowledge as the 'purest thing?' For someone mentions mothers as pure, some say of milk as pure. But how come knowledge is the purest of all things? Knowledge or information of

the Supreme Being helps one to discern between the unseen God and those things or circumstances or conditions or phenomena held as God. It helps men to realize the fruitlessness of religion as a means of perceiving God. It helps men to know and feel the hidden power behind the continuance of all existences and also behind the fixation of material particles as (tangible) things or even as the Universe. This possession of knowledge helps one to discern his mother and the way she should be held and revered and also helps him in realising the purity of milk or the necessity of such information on milk and its purity. No duplicity or biasness on this thing is ever considered (by men) or will be thought as essential.

*For things perceived by sense are more assured and manifest than matters inferred by reason, in as much as the latter proceed from and are illustrated by the former (William Harvey in Introduction,pp.16, from "Disease,Life and Man" by Rudolf Virchow (translated)

5. … Sacrifice of knowledge is better than that of material things. All works get completely concluded in knowledge" (ch.4, sl.33)!

The second part is relevant to the efforts of men. When men do a thing, no matter if the efforts fructifies or not, the experiences resulting from such efforts acts as information to mankind! However, the first part of the shloka is important. It establishes the importance of the spirit over material things. For when one will perform sacrifice to get something material then, he will get that thing which will be in his possession for a given time. He cannot for many various reasons; keep that thing in his possession for a long time. But after sacrifices, if he perceives the Supreme Being or receives information on the true nature of the Supreme Being then, he can keep that information with him till his life. No one can take away his perception of God from him. With that information or perception of God, he can make his world peaceful and happy and also free his soul forever. Thus, sacrifice which results in knowledge are better than that of material things.

(See also sacrifice)

* The first step to knowledge is to know that we are ignorant (Cecil).

6. … four types of virtuous persons worship him (God); those who are in Danger, those who want knowledge, who want worldly gains and, the wise" (ch.7, sl.16).

What is the difference in case of knowledge between the second and the forth types of people? The first (type of these two) wants to know or perceive the real God! The

second type worship God after perception of God. Anyone who wants to know about the real Nature of the Supreme Being, he has no other way than to worship the unseen God. As without belief (in God) there will be no worship,so also without 'approaching' him (God) to give them that information (knowledge), one cannot perceive or know about the true Nature of God. And in the second instance, this is formed by people of the first group. For among the first group who worship God for knowledge, those who perceive God, they constitute the second group. Because, once they get that 'special' information on the true Nature of God, they will continue to worship him (that Nature) till the end of their lives. This is because firstly (mis) conceptions about God's form will be removed from their minds and secondly, knowing his true Nature or form they will not for a moment but worship him in the 'simplest' way which do not require the setting up of any form or images or idols or any rituals or practices. As soon as they get the true information on God, they will be the most likely (group) to stop worshipping him (God) the way religion teaches men to.

(See also worship).

7. … it has been said that the sense organs, mind and the intellect are the residence of this thing. This err the knowledge of the corporal beings by covering them through this (thing)" (ch.3, sl.40)!

What thing? Passion! How does information about the Supreme Being or his Nature get diverted or mistaken by passion? Not of those who have already perceived the true knowledge for, it is they who can only master the passions. Only those who have been unable to perceive the true God and either worship God only in name for the sake of worship or those who comprehend God in human form or other types of existences or even link him (God) to situations, they fall prey to passions. For, non-perception of the Supreme Being or lack of actual information on him leads them to believe in every possible thing as him (God). such minds or persons, who are ready to accept any extraordinary thing as God are also very passionate as they have no control over their passions and show an 'extremity' towards anything, likeable or detestable (originating from their weak minds). Thus, their knowledge or information on God is erred.

(3) On Ksetra – Ksetragya:

1 … this body is designated as Ksetra and (one) who knows it is declared as Ksetragya" (ch.13, sl.02).

Normally, a Ksetra means a place, usually void and held in high esteem that can be used for cultivation or holding of events or even conducting battles. Then why, one would ask, is a human body (full of flesh and blood and truly opposite to the barren place) declared a Ksetra? Because, in this body resides the soul and in this body can be cultivated good habits and actions that will be beneficial for all existences as well as freedom of the soul! Thus, it (the human body) can be designated as Ksetra or a place. So naturally, anyone who (in this case the soul) knows or will come to know of the importance of this human body (whereby goodness can be practiced) will be called Ksetragya or 'knower of the Ksetra or human body'.

2 …periodically (whatever) little or few existences, fixed or moving is formed /produced know them to be a fusion between the ksetra and the ksetragya" (ch.13, sl.27).

No doubt about this relating to the living beings. But what are the fixed existences that have a soul? Plants and trees! Scientific research has proven that plants respond to stimuli and so could be termed as 'living' things. But how come the body of a tree is called a ksetra? Remember how the Lord said about, in addition to other things, sensation as one of the many appearences/ manifestations of ksetra (B.G, ch.13, sl.6-7)? This sensation is found in plants (trees) and so it could be deduced that by the term 'fixed' he refers to trees. But how could it be called a fusion even in fixed existences (as trees) also? Because of the fact that these things (trees) respond to stimuli when they are fresh and green but do not respond when dead show that they have life when fresh. And this life (in fixed things) starts in the same way as the moving existences (like animals/ humans) are formed. Because without this positive energy or Magnetism (called God) working (acting) to germinate the seeds in the earth, a plant might not be formed and so it could perhaps be accepted that fixed existences (like plants and trees) is also formed as a fusion of ksetra (body) and ksetragya (soul/god or the God like power).

(1) On Law:

… He (God) shows himself in every age for the destruction of unlawful persons, relief of good people and establishment of virtue" (ch.4, sl.8)!

How? Through incarnations or manifestations as human beings! Why only destruction of those unlawful persons? Cannot they be corrected? It seems corrections (through punishments) are the normal style for removing lawlessness. But, when

lawlessness becomes chief and unlawful persons overwhelm others and become a majority in every society then, their destruction is required to bring normalcy or parity. When legality becomes illegal (ity) then, God's manifestation or presence is required. This occurrence is to be observed in a large part of the land and is not confined in small pockets or communities of people who are racially unlawful. Correction works when only a handful of persons become illegal. When majority become perverted, their destruction is required for the safety of others.

(2) On Laziness:

1 … that which originates from Laziness, sleep and misfortune and, from the beginning to the consequences acts as an allurement to the soul, that is called Tamosik Happiness" (ch.18, sl.39).

Now, does happiness actually arise from Laziness? Not at all! Then why is it called 'Tamosik Happiness?' Because, it is only a misconception of happiness or a delusion of 'feeling happy'! Note the word 'allurement'! Definitely due to this allurement, the person thinks he is feeling happy as he has not to exert and sweat and suffer the consequences (of work or exertion). This is a false mental condition or 'pseudo psychosis' wherein the feeler thinks that although he being Lazy or idle, he is profiting from that condition of laziness and enjoying that condition wherein he is actually cultivating seeds of future sufferings and sadness.

2. "But" … "Arjun (men) should know that Tomo (Guna) originates from ignorance. It binds all bodied lives through charm, misfortune, laziness and sleep" (ch.14, sl.08).

Why Laziness? Because, it is one of the four devices mentioned above! There has tobe some device or 'tools' through which this Guna must operate or come into being. Thus, Laziness is also one of them. Without a person being Lazy, inactivity and misfortune cannot overwhelm him.

3 … when Tomo (Guna) increases then verily there arises these (features); Darkness, inactivity, Laziness and charm" (ch.14, sl.13

But in ch.14, sl.08, it was mentioned that Tomoguna binds through laziness and other methods. Then how come laziness gets prominent on increase of Tomoguna? It must be remembered that these things are interrelated. For the factors when they increases, they

arouse the dormant Guna and once that Guna gets prominent then it uses these same factors by which it was aroused as tools or devices to sustain itself. It is a cycle that goes on forever unless interrupted through divine help. Thus in this case, after the Tomoguna becomes prominent then, laziness also becomes rampant or highly active.

4 … Arjun (men) should, with a mind of spiritualism, with a profitless and ownerless mentality, without any sluggishness, renouncing all work on him (God), fight (work)" (ch.3, sl.30)!

Although this shloka occur earlier in the Bhagabad gita than the ones on Guna or Laziness, it can be taken as one of the ways to ward off laziness or suppress the Tomoguna. For when one will renounce the consequences (not works) on God, then to him consequence will not matter. When consequences become unimportant then, to some extent, laziness will also disappear. For to a large extent, laziness springs up or comes to one's mind depending on what one will be receiving after exerting. So giving up the consequences on God will greatly eliminate one's laziness within. After all, one has to work anyhow and sluggishness will only hamper his work.

5 … one who knows the Supreme truth, should not divert those who are lazy, who has not the supreme knowledge and being perplexed by the Gunas, are attached to the works arisen out of them" (ch.3, sl.29).

What is the supreme truth? Perception of the Supreme Being or getting the information about the true Nature of God! Why? Will it not be an act of jealousy or envy or even immoral to see others degradation? Verily it will seem thus! But as he has the proper information on God, he very well knows that such lazy persons are under the Tomo Guna and being dominated by that Guna they will rarely heed others' advice (on God) nor will they themselves revere God to shake off their laziness and the Tomoguna. Instead due to their ignorance, they will ridicule or even attack the one who would try to teach spiritualism to them and thus try to detach them from their laziness.

(3) On Leisure:

… Verily, work is better than non-work (or Leisure) and even his (Arjun's – men's) life's journey will be unfulfilled by being unoccupied. Arjun (men) should carry out that work which is laid out for him (ch.3, sl.08).

Why is leisure worse than work? Because without work, one cannot maintain his physical form as human on earth. Leisure if pursued, will give rise to a cycle of sufferings and ignorance which will makes the person want more leisure. How can indulgence in leisure make life's journey unfulfilled? By making the soul entrapped through rebirth! Although work and its consequences entrap the soul, leisure if indulged upon and pursued will make the person lazy thereby disabling him from even thinking about work. And as they say about an idle brain as a Devil's workshop, so in the same way this leisure loving man will begin thinking about others' badness and evil arising from his non-work and others' happiness. This will degrade him further and will make his personality despicable. Thus, his soul will not even have a chance of being freed and will thus be bound more than the one bound by consequences.

* The business of life is to go forward (Samuel Johnson).

* Leisure is too fine a garment for constant wear (Armald Webb in 'Rani Padmini of Chittor').

* Dost thou love life? Then do not squander time, for that is the stuff life is made of (Benjamin Franklin).

(4) On Light:

… God, who is illustrous with the splendour of knowledge, to show pity (to men) verily destroy the darkness arising out of ignorance by establishing (himself) in the hearts (of men)" (ch.10, sl.11).

What does this mean? It means the light arising out of information of the Supreme Being, removing all ignorance from the minds of men. But if that light or splendour is self-contained in his information, why has he to establish himself in the hearts of men? Establishing himself in this way refers to the soul. Without such placement or establishment, the body cannot come to life. But to show that splendour, why is humans chosen and pity mentioned? This has a special motive! Animals that also have a soul cannot comprehend or perceive the soul. They live in a mechanical sort of way – born, live and then die. They have no intellect to introspect or observe on such subtile entity (God). But humans have such mentality or intellect. So sometimes in case of such people who

goes astray and become too degraded morally, God (established in the heart as soul) stirs up such thoughts as spirituality, belief, God (as a power) etc. in such wayward, downgraded person. This is indicated by such people who relate their real life stories of how degraded they had become and how one day some thoughts of God or belief (in God) or devotion or spirituality had come to their minds like a whim and (pursuance of) which changed their lives (for good) for ever. Often, signals from the heart (intuition) reach the brain which stirs up thoughts of God or Morality or Virtue in men. This proves the truth in the shloka when the Lord says that he destroys the darkness... in the hearts (of men). These signals or messages coming to our minds are perceived by every one of us often and on but none feels its importance so greatly as in people who have been saved from immediate perils by such thoughts arising in the mind or, in such people who have pursued a life of immorality and vice but, have given these all up and taken to a life of virtue. The splendour arising out of information on God or even from his thoughts and belief saves such people who have been plunged in darkness arisen out of ignorance (of the concept of God).

* The heart in wiser than the intellect (J.G. Holland)

* External darkness is the light of the soul. The soul turning itself upon itself becomes a centre of light. It then discovers truth that littleness made imperceptible and were wrapped in mystery (Fransisco Louis Gomes in 'The Brahmanas').

(5) On Longings (Wishes)

1. … for whom enjoyment of the longings is the Supreme Goal; taking refuge in thoughts which have no end and which end only on death verily thinks of it as the only thing. Entrapped in nets of longings and being subdued by passion and anger, (they) wish to enjoy their longings and try to earn by foul means" (ch.16, sl.11-12)!

Who are these people? People with asuric or demonic qualities! What is this 'it' that they think of as the only thing? Enjoyment of their longings! How are these people entrapped in nets of longings? Shloka: 'being subdued by passion and anger!'When a person gives precedence to his passion to the point of being subdued by it, definitely he will bear (in him) longings formed out of passion. What things he loves naturally he will think of having or possessing them. Now, why do they wish to enjoy their longings? Because their longings are formed out of passion! Surely when a man will love a thing, he will be passionate about that thing. And those things we love, we always desire to have

beside us which gives us a kind of pleasure. Not finding such things makes us long for that thing and reminds us of the pleasure it had brought to us. But, does desire for enjoyment of the longings makes one try to earn by foul means? It does make! For, when longings which come naturally accumulate and remain unchecked then, they sieze the mind of the person! He becomes so much disturbed by these longings that, not finding any means to control them and thinking that the only means to control and neutralizing the longings is to satisfy them through money, decides to earn by foul means as their natural earnings fall short of fulfilling their desires.

* The art of being wise is knowing what to overlook (William James).
* Nothing in Excess (Anonymous, Temple of Apollo, Delphi).
* Whatever Nature has in store for mankind, unpleasant as it may be, men must accept, for ignorance is never better than knowledge (Enrico Fermi).

2 … that work which is done for fulfillment of one's longings with a feeling of Vanity or, with much hardship, that (work) is called Rajosik" (ch.18, sl.24)!

But to fulfill one's longings, should one do works with vanity or with much hardship? They tend to (do) and even require doing so. For in a man in whom longing has found roots, he has no time to think that fulfillment of his longings are undesired and unnecessary. So he thinks it as a prideful thing to fulfill his longings-nonfulfillment of which to him will mean voidness in his life. Or, he may exert himself to such an extent that such exertion can be said to be unwanted in comparison to his exertions done to earn a living.

(6) On Loss:

… but who with a feeling of jealousy do not carry out the Lord's directions, Arjun (men) should know them to be insensible; perplexed in all types of knowledge and, lost" (ch.3, sl.32).

Knowing that insensibility is a major factor of loss for anybody, what type of loss is this? Many will take this loss as loss of material wealth and comfort or, nonmaterialization of longings and cravings but, the actual loss is of direction or motivation or lack of an ideal through which he could proceed. But, is this loss detrimental or to be counted? Is it like loss of wealth and such like whereby a man may become a pauper in days? It is more severe! For, without a sense of direction in which way he must

advance, naturally, he will go by the 'beaten track'. And that beaten track is the one which many have gone to become unsatisfied and unhappy at the end. For, it is a habit in all men to follow the majority when he himself cannot decide to where he should proceed. And, as he will be perplexed, arising out of non-applicability of his intellect (insensible) naturally, he will follow those who have in opposition to the Lord's Sermons gone after material wealth, charms, fulfillment of longings and cravings, enjoyment of sense perceptions etc. This route will bring him much more loss for, if he goes too far, there is little chance that he can ever return. And, losing his peace and happiness without perceiving any leisure (moments), he will be destroyed from within. Thus, this loss is greater then any single loss of material wealth.

(7) On the Lotus:

… like a lotus leaf which does not get wettened by water (in the same way) one who, renouncing attachments, lays down his own works before the Supreme Being, does not get besmeared with Sin" (ch.5, Sl.10).

This is a simile for a person who is detached from consequences. But, why is the lotus leaf similised here? Like Jesus used parables in the Gospels of the New Testament, the Lord here uses simile in order to make men understand better. A person to be Sin free has to be detached from consequences. But, how much is he Sin free is hard to imagine, until a man recall the picture of a lotus leaf just brought from water. When he will not see any traces of water in the lotus leaf or not perceive any wetness on that leaf, he will come to realize that his condition, in moral terms, will be like this same lotus leaf-dry to his introspection-or, without any feeling of guilt, mentally!

(1) On Malice:

… those who are Malicious, the cruel, the vile and the non-beneficent, verily he (God) throws them away into this world in wombs of asuric living being" (ch.16, sl.19).

What does the last part mean? It means that the malicious are reborn in wombs of carnivorous animals or, in barbaric human families. But, does the body which on death is completely destroyed, again born? Not the body but, the soul. But it was earlier said that the concept of the soul was propounded only to serve as an ideal for mankind? Perhaps it is rightly so! Because one who with Malice or deliberate mischief or ill-will, does he not get caught for his grudge against others and comes to Shame? And after coming to such

shame, does he again enjoy this world of virtuous, pious men? As heaven is a perception, so also is hell. And the malicious person, when his malice gets exposed, does he not perceive the worst kind of treatment that can be equalled as a life on hell? And even if this is wrong, will not his progeny get his characteristics (of Malice) and be born with Malice in their minds from birth? So, this shloka serves as a 'double edged' sword for any human; he should give up ill-will (namely, arising out of envy) towards others for his own betterment and, also think about the future of his descendents.

* Heat not a furnace for your foe so hot that it does singe yourself (William Shakespeare).

(2) On Matter:

1. … these two types are the reasons behind the origin of all created things. In the same way, Arjun (men) should know him (God) to be the originator and destroyer of this world" (ch.7, sl.06)1

What types? The manifested form of God as humans held as prophets, religion givers, seers etc. and, the opinionated form conceptualized as an unseen, intangible entity. What type of created things? Those formed out of Natural forces and also those made by men out of natural resources. Taking it as granted that God or the attractive power between particles is the cause of all natural things or phenomena, how come the manifested or incarnated form is behind such creations? The incarnated form gives way to religions which influence people's minds. People (according to religion) develop different mindsets which are reflected in their works and the things that they make. That all human-created things in this world are different religion wise vindicates this thing. In the prehistoric days, when there wasn't any religion to guide men and people were barbaric, did men make or create anything that can be called fit for their use? Men lived according to Nature i.e. ate, did and lived in whatever Natural way he would. His brain could not comprehend or imagine using of Natural resources to fit his demands. This was possible after men got a religion and when life became disciplined. Thus, it can be said that the incarnated form (of God) and the conceptualized form both are the reasons behind the origin of all created things.

2. … nature through him (God) as a guardian, manifests things stable as well as moving; for this reason, this world is being active" (ch.9, sl.10).

What stable and moving things? Lifeless material forms and, existences! That existences are born of Nature is established here. And, as for material things that they cannot exist without God is also established in this shloka. And Nature (the world) itself with all its atmosphere, the mountains, rivers and such others that have been formed down the ages would not have existed had it not been for that attractive power innate in the particles of matter. And so, that power which is the true God is declared here as a Guardian. Without this Guardian or God, material forms would not have existed.

3. … Sacrifice of knowledge is better than that of matter. All works get completely concluded in knowledge" (ch.4, sl.33)!

What is sacrifice of matter? Sacrifices done for gaining material things! Why are they inferior to sacrifice of knowledge? Because, from such sacrifices one will only receive material things! Material things are transitory. They have no lasting value. But knowledge (which is also information on the Supreme Being) is long lasting. Its effects are felt even by the future generations. Thus, sacrifices which bring material gains are inferior to sacrifices for knowledge.

* Fortune is extremely fickle. It flickers like the candle's flame in a mighty wind. Therefore, enjoy and give away your money, honouring the venerable and cultivating the good. (Simhasana Dvatrimsika).

* If we are able to claim our souls by losing all the wealth we possess, it is not a bad bargain at all (Munshi Premchand in 'Godaan').

*A scrap of knowledge about sublime things is worth more than any amount about trivialities (Thomas Aquinas).

(3) On Measurement:

… Arjun (men) should fight (work) (as) it has been said that all these living beings are subject to destruction and what is perpetual, which has a frame, which cannot be measured, has no destruction" (ch.2, sl.18).

What is this thing which cannot be measured? The soul! But, why is non measurement of the soul offered as one of its attributes? Because, it truly cannot be measured! For if it could be measured then, it can also be weighted and seen as a form. But as it has no such attributes also, it cannot be measured either.

* In man, things which are not measurable are more important than those which are measurable (Dr. Alexis Carrel).

*You can't measure God in scientific terms.you can't see, feel, smell or touch religious power; it is intangible (John Glenn in "Why I know there is a God" from H.T.L.W.L, pp543)

(4) On Medicine:

… he (God) is the sage; he (God) is the sacrifice; he (God) is the libation offered to the Gods during funeral ceremonies; he (God) is the medicine; he (God) is the mantra (mystical charm); he (God) is the Ghee (clarified butter); he (God) is fire and (also) verily, the burnt offerings in fires" (ch.9, sl.16).

How can God be medicine when men know that medicine is either a natural substance or that can be made artificially? The presence of God (as a power) in all Natural and artificial things cannot be disputed. But, there is another side to this! Anyone who will not believe and pray for a cure, he has no medicine for his illness or complications. When a man will not pray to God to make him well then there will hardly be any medicine for him. Or chances are, he may not get well again. For, there must be a belief and connection between that existence and medicine, medicine being composed of that attractive power between particles or, God. This has been vindicated in every society which sees the failure (in) and destruction to find a cure or treatment in people who does not believe in God. But even the most devout die at last, medicines (formed of God), unable to cure them! Because, at the last moment of any existence's life, either due to pain or sufferings (from the disease or accident), an existence forgets to recall the Supreme Being! Either through weakness arising out of old age or from the pain and discomfort arising out of complications and illness, the faculties of the brain gets impaired. This makes the minds of even the most devout blunder! And in which time union with God is lost. Thus, although God is medicine in the sense of belief-and-recall, at the time of the end of an existence' life it (that belief and recall) fails. So, anyone who has not found a cure for his illness after many sufferings may pray to God to provide him a cure from such illnesses.

* One must bring philosophy to medicine and medicine to Philosophy (Hippocrates).

(5) On Meditation:

1 … this 'Om' that exist in one alphabet is the Supreme reality; (one) who meditates him (God) by thinking about it (Om), having gone after renouncing this (human) body, receives the Supreme way" (ch.8, sl.13).

What is meant by 'Supreme Reality'? God! What is meant by 'renouncing this body?' It has a two fold meaning! Firstly, it means the freedom of the soul after the death of the body. Secondly, it means the renouncement of consequences and gratifications. This second meaning has more significance. For of the first, there is no proof that the soul will meet the Supreme Being after its freedom. Only imagination and comprehension! But of the second, there is some reality. For when a man will renounce his consequences and gratification (arising from such) then he will get a chance to think (and search) about the Supreme Being. For it is human and natural for any sane man to engage himself in any task, profitable or not! So, when a man will not be using his time and energies in gratifying himself and enjoying the consequences then, he will begin to think and look for some deeper and subtile thing whose existence is based only on belief. Receiving the Supreme way means perceiving the Supreme God! And for this reason meditation is essential. For when one will be meditating naturally, there will be nothing more suitable than recalling God's name during the meditation (process). Such contemplation if practiced day after day will bring to him a sort of perceptive power extraordinary than other human and which will make him perceive the subtitle hidden and intangible things that can otherwise only be imagined by the majority. For this reason (of perception) meditation comes in.

2 … verily, knowledge is better than practice; meditation acknowledged better than knowledge; relinquishing consequences (better) than meditation; (for) peace comes after relinquishment (ch.12, sl.12).

But, if knowledge means information on the Supreme Being then, how come a practical thing as meditation is better than that information? Because meditation is one of the keys to that information! Without meditation one cannot contemplate. And when one will contemplate on God then only he will get some information on God. For, to know about God or perceive God is not so easy. And so, when one comes to know about meditation as an instrument of getting information on God then he will verily begin practicing it. Thus, it is better than knowledge as knowledge is not automatically dispersed but has to be accessed through a means. And, one of that means is meditation.

(6) On Memory:

1. … one who thinks about Gratification, in him originates attachments; from attachments originate desire; anger originate from desire; from anger takes place blunder; from blunder (occurs) loss of memory; from loss of memory (occurs) loss of intelligence! He gets destroyed from loss of intelligence" (ch.2, sl.62-63)!

Blunder leads to loss of Memory! One's introspection of oneself or of his earlier instances of blundering will prove this. But, how come memory loss leads to loss of intelligence? Because, men's intelligence mostly comprise of recalling past words and applying them at the present (situation) to overcome a jinx or make himself comfortable! And so when he cannot clearly recall the past words or experiences, naturally his intelligence that is to be applied at the present moment will be hindered. Overcome with the realization of blundering and without any 'recall' of what-happened-when, instead of applying his intellect, he will go on blundering more and more. Thus, it will be a chain reaction of blunders-and-more-blunders from which he can never recover anymore.
(See also Gratification).

2. … he (God) is death that destroys everything; of the future, he (God) is the cause or origin; in woman he (God) is renown, beauty, voice, memory, pardon and patience" (ch.10, sl.34).

How can God be memory if he is only a power of attraction between particles (that can be addressed as Magnetism)? It is seen that women have a less capacity of retaining and recalling anything than men. And also in matters of devotion or approaching God or performing rituals, women take the first step. So perhaps, the Lord wants those women to pray to God who would require a good memory for them. For, as they turn to religion or God as their saviour in even small difficulties, and as they remember less, they will be better off if they pray to God to give them a good memory. And anyway, as is her devotion and reverence to the Supreme Being, so also is a woman's memory if they are earnest and sincere in their devotions.

(7) On Mercy/Grace:

"… Arjun (men) should take refuge in the Supreme Being wholeheartedly; through his (God's) mercy, he (men) will receive Supreme and everlasting peace and (Supreme) abode" (ch.18, sl.62).

What is this Supreme Abode? Heaven! Receive everlasting peace and heaven means perceiving peaceful conditions, serenity, happiness etc. What is this mercy that enables Arjun to perceive peace and heaven? That means he will be enabled to perceive the most subtile perceptions that are perceivable only to the 'most eager' of minds, imperceptible to the ordinary. Because when his refuge in the Supreme Being or actual God will be genuine or sincere then, he will lose all his attachments to consequences. This will be followed by a perception of the equality of all things and existences and, the presence of God in them. This will lead them to a change of his thoughts and habits towards all existences and material things and thus his mind will be so changed that he will begin to feel peace in conditions which are disturbing to others, calmness when there is commotion in others and happiness, when others are unhappy. This mercy will be spontaneous and automatic resulting from his devotion which will be sincere or genuine (hearty) and thus, Natural. As his attention will be wholly diverted to the (belief and) faith in the Supreme Being anxieties, disturbances, emotions coming from other things to his mind will be nil. Thus, his mind will be ready to perceive such subtile, sensitive and minute perceptions as supreme peace and heaven.

* You will come to believe in God when God in his grace is pleased to instill that belief in you (Swami Dayanand to Munshi Ram in "Inspiring Episodes").

(8) On the Mind:

1 … of the Vedas, he (God) is Saam Veda; of the Devas, he (God) is Indra; of the sensory organs, he (God) is mind; and (he – God) is perception in all existences" (ch.10, sl.22).

With the mind the human body (or all corporal beings) has six sense organs. But, why has God likened himself to the mind only? Because, the mind has the capacity to control the other sense-organs! Surely, the sense of touch or skin does not need direction of the mind. In the same way, the nose and the ears cannot be controlled. But, in regard to perceptions coming through them, the mind can 'immune' itself from these perceptions and form an unseen barrier against unnecessary perceptions coming through these sense organs and, welcome the good ones! But what the mind likes to gratify itself through

imaginations or fantasy, the other sense organs cannot initiate them or block them out. That is why God has compared himself to the mind of all the sense organs. Therefore anyone who wishes to have a sound mind should only pray to God. As the mind can control or remain inactive from the perceptions of other sense-organs so, one must pray to God to give him a good mind! Without a strong mind but good other sense organs, these good sense organs will not serve their purpose fairly well.

2 … verily, the mind is the only friend or the only enemy of the soul. Through the mind, the soul should be rescued and not degraded (ch.6, sl.05).

The responsibility of the mind here is reflected in the word 'rescue' here. But earlier it has been said that the Lord uses the freedom of the soul as the ultimate aim of human existence. Then, why is the mind given this responsibility? Both for the goodness of the mind and the enhancement of the personality of the Individual! The Lord is not offering such things for other living beings, but only for men. Because, men can think and also fructify his thoughts! So, if he thinks about the working of the soul taking it as a goal of human existence, naturally, he will also cultivate good thoughts. This will only serve to 'clean' his mind. And, such good thoughts will only force or initiate good actions. This will enhance his personality. So, if there is a soul and taking it as a living being having friends or enemies than that is the mind only for, without thinking about the soul's goodness, the mind will only be harming the soul. There is no middle way.

* We are what we think. All that we are arises from our thoughts. With our thoughts we make the world (Gautum Buddha).

* If you can believe it, the mind can achieve it (Ronnie Lott).

3 … knowing (the Supreme Being as) superior than the intellect, Arjun (men) should overcome that invincible enemy in the form of passion by steadying his mind (with the help) of his soul (ch.3, sl.43).

But like that invincible enemy called passion, the soul is also invincible or indestructible. Then, how come this indestructible thing's help could be taken? This shloka is similar to ch.6, sl.5 wherein the Lord said that the mind is the only friend or enemy of the soul and should be rescued by it (the mind). This concept of the soul to be 'rescued' from rebirth has been propagated by the Lord only for the reason that it serves as an aim or goal of human existence. For, men must have an ideal to live along on this earth. And that ideal is best when it is aligned with religion to give men a fear of morality or

virtue. Now, going by the literal meaning of the shloka, if we take passions as inciting moods in existences and thus posing as enemy to them, the mind should always be kept on alert and made 'immune' against them in order to prevent them creating moods. Now, there are many various ways of keeping the mind strong against these passions but the easiest one is detachment from consequences. And as detachment of consequences largely rests upon their renouncements so, renouncement is made easier if religion or God or his form namely, the Soul, is thought upon. So, when one thinks of the degradations that his soul will have to suffer if he gets attached to consequences then naturally, he will try to renounce his consequences. And for this renouncement, the mind is to be activated. So, when one thinks about the freedom of the soul his mind will automatically be deviated from fulfilling his passions.

* To change your mind and to follow him who sets you right is to be nonetheless the free agent that you were before (Marcus Aurelius).

*The most excellent Jihad (holy war) is that for the conquest of self (from, 'The sayings of Mohammad' compiled by Sir Abdullah Suhrawardy in, "Of control of self").

4 … whose mind is placed in harmony, in this they have conquered heaven. Verily, they are like the Supreme Being (as they are) devoid of sins. That is why they are established in the Supreme Abode" (ch.5, sl.19).

What type of harmony? With other existences! But, how come this mental harmony makes them sinless? Because of their non-envy of others! As they are in a position of equanimity with all existences, taking others' pains as their own and rejoicing in others' happiness, they have no chance of breeding hatred and envy. Thus, they commit no sin by way of harming or thinking ill of others. But, what is the establishment in the Supreme Abode? Supreme Abode means heaven which is only a perception felt by the living. As the mentally harmonious do not envy anyone, they enjoy a mental serenity unfelt by any other existence. Thus, they perceive heaven or that state where there are no tensions, anger, frustrations and despair. So, anyone who aspires to perceive heaven must realize that one of the ways to perceive heaven is to maintain a uniform mentality with all living beings.

* The Universe is transformation; our life is what our thoughts make it (Marcus Aurelius Antoninus).

5 … it is said that the sense organs are good; mind is better than the senses but, the intellect is (far) better; but that he (God) is better than (the) intellect" (ch.3, sl.42).

Why is the mind better than the sense-organs? Because, although the sense organs play a vital part in receiving stimuli and responding to perceptions (thereby providing information to the brain) yet, in regard to perceptions or stimuli that can also be harmful, they have no power but to receive or perceive those harmful stimuli or perceptions. But they can also be attuned to remain unmoved or unresponsive to these things that are not useful. And for this adjustment, the mind comes into play. For, the mind can direct itself as to what perceptions it must respond to. Although any fit sensory organ may take in both good and bad sensations even then, the mind can through practice, direct these sense organs to respond more to such perceptions that the mind and the body are benefited from and, less towards or remain altogether immune to those that can be derogatory. So, the mind can be said to be better than the sense organs.

* Temperance is simply a disposition of the mind which sets bounds to the Passions (Thomas Aquinas).

6. … as the wind (moves) a boat in the water (in the same way) during their wanderings, in what type of sense-perceptions the mind always engages itself, that (type of) perceptions kidnap this man's intelligence (ch.2, sl.67).

Why? Because it forms a habit with the mind! As a living being enjoys the perceptions so also, the mind likes to gratify itself through imaginations, fantasy, etc. This forms a habit with itself (the mind) from which it cannot save itself in the later stages. Thus it is very essential that the mind think of good things useful for the self (mind and body), and for others and thus indulge the other sense organs useful in doing good work. Practice of contemplation everyday will weed out from the mind harmful imaginations, fantasy, whims etc. and help the mind to engage in beneficial things and enjoyment of such things and also habituate the other sense organs along with the mind.

* Learn Young, learn fair (English Proverb).

* Mind in its own place and in itself makes a heaven of hell and a hell of heaven (Milton).

*As a Psychiatrist, I know how difficult it can be to quiet the mind. (Dr. Brian L.Weiss, M.D, in 'Through Time Into Healing',pp.175)

7. … (One) who controlling the sense organs thinks about gratification with his mind, his mind can be said to be erring. He is called a cheat" (ch.3, sl.06)!

Why although he is not gratifying with his body or the other five sense organs? This shows the prevalence of the concept of 'mind over matter'! For whoever will think of gratifying mentally, naturally, he will also be running after gratification bodily. As he will not be able to control his mind, there is little chance that he can control his body for long, although he is controlling it for some time. For, thoughts and imaginations of gratification will so overwhelm him that he will at last be necessitated to act according to them by then, by thoughts of gratification! For, the muscles always follow what the mind thinks. So anyone who thinks of doing well works must first think about those good works in his mind. Only then will he be practically able to do good works.

* Nurture your mind with great thoughts for you will never go any higher than you think (Benjamin Disraeli).

(9) On Misfortune:

1 … (one) who is devoted to him (God), who is impartial, pure, able, renounce all consequences (and) remains indifferent to happiness and misfortune, he is dear to God" (ch.12, sl.16).

But, misfortunes are not easy to be tolerated. They make people 'insane' and take revenge on others. Then how come one can remain indifferent or non-reactive to such. Through Yog and of course Sthitopragya! As (practice) of Yog is hard and one gets sucked up in the efforts of survival so, practice of Sthitopragya or steadiness of the mind is perhaps the best bet. For, every happenings or perceptions end up in the mind and either pacify it (the mind) or disturb it. And ill-fortune also affects the mind, disturbing it and making it reactive.But in a mind where these reactions enter but cannot make any 'dent', they pass out as they had entered. And so, that type of mind one has to build. And for that type of mind, one has to practice Sthitopragya. When the person's mind, after practice of Sthitopragya, will become steady then, even though he may receive failures will take them as 'Natural' in men's live and thus remain unaffected and impartial to them.

* Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity (Thomas Carlyle).

* Misfortune is the milk of holiness (Fransisco Louis Gomes in 'The Brahmanas').

2 … from Sattwaguna springs knowledge; from Rojoguna verily greed; and from Tomoguna verily, ignorance, mistakes and misfortune (ch.14, sl.17).

But once earlier, practice of Sthitopragya or steadiness of mind was advocated to remain impartial! Now, why is misfortune related to Tomoguna? It is true misfortunes cannot 'breach' the steady mind and also that misfortunes arise from ignorance and mistakes become habituated in the Tomoguni (one who is dominated by the Tomoguna). But the Lord here only shows what Tomoguna can lead to. It shows the foundation and reason of prevalence of misfortune (in Men). Any Tomoguni cannot practice Sthitopragya or control his mind from the influence of his Guna (disposition). The Rojoguni will only deliberate on it. But, only a Sattwaguni can steady his mind and thus bypass the effects (on his mind) of misfortune as if he has only received good fortune.

(10) On Mistake(s):

1 … this is the greatest state receiving which (one does not) make mistakes. Remaining in this condition, one receives Supreme freedom even while dying" (ch.2, sl.72)!

What type of 'Greatest State?' That of Sthitopragya or steadiness of Mind! What mistakes? That, of thinking about gratifications and attachment to consequences!
(See also Sthitopragya)

2 … from Sattwaguna spring knowledge; from Rojoguna verily, Greed! And from Tomoguna verily, ignorance, mistakes and misfortune" (ch.14, sl.17).

What type of Mistake? Any mistake that is detrimental to the mind, body or the Soul. But, why would only the Tomoguni make such mistakes? Because of his ignorance! As he has no knowledge or information on God or the Soul, making mistakes by which the soul is entrapped in rebirth is very easy (in him). But, don't all people make mistakes? They verily do! But, in other persons, mistakes are rectified. But in a Tomoguni, they are not rectified as he has no knowledge or is ignorant of God. Note the word 'misfortune' in the shloka! From such mistakes which arise from ignorance with a prevalence of pride and haughtiness, a Tomoguni receives misfortune. Thus, it can be said that his mistakes are never rectified. But in those who believe in God, having knowledge of God, they are rectified in time.

* Any man may make a mistake; but none but a fool will continue in it (Cicero).

(1) On Offering(s):

… whatever Arjun (men) does, whatever he eats, whatever he offers as oblation, whatever he donates, whatever he does as penance, he should do them as an offering to him (God). In this way, he will be freed from works that give good or bad results and which creates bondage; fixing the mind in detachment and Yog, he (men) will be freed and go near him (God). (ch.9, sl.27-28)!

What works? Actually, consequences of such works or such actions.Now, offerings to God are generally made often-and-on! Why should one while eating and performing other above mentioned activities undertake them as offering something to God? Because, it will free them from the consequences of such actions (shloka)! For, every action of ours has a good and a negative effect. And sometimes the negative effect (laid hidden or dormant) manifests itself after the doer unconsciously carries out that work. So, when they will be done as an offering (to God) then, men will not be thinking about the outcomes of such works. He will be happy that he has done that work as an offering to God; nothing more. So even if the negative effects manifests itself then he will not be disturbed mentally, even if there is a perceptible loss of any kind because, what is despaired as loss (in all cases) is actually more of a mental agony then of a physical or material kind. And when observers see such actions done with a mentality of offerings then they will also stop ridiculing the doer for the negative effects of his actions. But the Lord here speaks of good results also! Should not men perform these things for their own goodness? This speaks of the boundary line or limit of good results or goodness also. For when goodness follows (one after another), then men perceives a fondness for such goodness. Men get used to the pleasures of such goodness in such a way that they desire nothing but only such pleasures arising out of that goodness. Thus, their souls get bound in pursuit of or in perceiving such goodness. And to perceive such pleasures (arising out of goodness) they may also carryout immoral activities. But, if he undertakes such virtuous activities as an offering to God, having offered them to the Supreme one (by doing the work), they will lose all interest in the consequences. Thus, it will help them in the freedom of their soul through detachment.

(2) On Old age:

1. … those who seek refuge in him (God) to be freed from old age and death, they are Supreme; and, it is them who know all spiritual works completely" (ch.7, sl.29).

But death is a certainty and old age although temporary, can be said to be certain in almost all existences. Knowing thus, why will any human ever pray to God to free him

from old age? As old age is not overcome simply by praying to God so, one who practices Yog or is steady minded (Sthitopragya) can easily overcome the distress felt by any existence during old age. And thus, those people are addressed as Supreme. For, anyone can receive the pleasures (got out of earthly existences) or shake off the displeasures (perceived at not receiving such pleasures). But to be enveloped by impairment, debility and neglect (even to a small extent) for a number of years (if he is unlucky) is very hard to bear on. And so when an existence (human) prays to God to give him such powers as to bear the above conditions, naturally he will be Supreme (among humans). So worship (of God) to be freed from old age means not death at a young age but, bearing (or possessing the powers to bear) the infirmities and distress of old age cheerfully and peacefully.

* The wise should make every effort to improve them as long as this body is healthy and whole, the faculties unimpaired, old age still distant and life not yet exhausted. What is the use of attempting to dig a well when the house is already on fire? (Simhasana Dvatrimsika).

2 … when the corporal being overcomes these three Gunas (dispositions), becoming free from birth, death, old age and sorrow enjoy, Nectar" (ch.14, sl.20).

How does overcoming of these dispositions make one free from old age? It should be remembered that old age is a certainty and is applicable to all existences when existing and (so) no one can be freed from it. But this old age has a crippling effect on the body as-well-as the mind and also brings neglect, ridicule and dishonour to the old person. But although one may be bogged down in old age even then, if one remains in Sthitopragya then, the crippling effects of old age will not disturb him. For, one who wishes to conquer the Gunas, either he should practice Yog or practice Sthitopragya (to be completely detached from consequences). And thus for the steady-minded or the Yogi, whose only thought would be to completely free the soul from rebirth, the crippling effects of old age will not disturb him.

(3) On 'Om':

… this 'Om' that exist in one alphabet is the supreme reality (God); (one) who meditates him (God) by thinking about it (God), having gone after renouncing this body, receives the Supreme Way" (ch.8, sl.13).

What is meant by 'Supreme Way?' Heaven! How can God be condensed to a single Alphabet? The Lord here uses a single word to denote or address God so that people do not get tired of using a longer name for God made up of syllables or, wordy. In the case of a long word, they may even desist from uttering God's name by way of forgetfulness. So the shorter, the better! What is meant by 'receiving the Supreme way?' It means his soul going to heaven! But, how can meditation using 'Om' help in one's soul go to heaven? The soul does not actually go to heaven. Meditating or rather contemplating using 'Om' gives one insight to many things. For, without thinking about God one cannot contemplate and so the word 'Om' gives people a good chance to recall that unseen, intangible power called 'God'. And, through such insights men who do not give up contemplating on God or Om, begin to realize the uselessness of material things and superfluous happiness and the importance of peace and harmony (with nature and other existences) in one's life. This changes his mental perspective and he becomes detached from consequences; detached to such an extent that whatever he does, he does only as a duty without any attachment to the consequences. This leaves behind him little or no faults in his works and thus no criticism, ridicule or abuses. Thus after his death, his name is not found in dirty hell (which is only a perception) i.e. among 'beastly' people but in heaven i.e. among people who are virtuous and refined.

(4) On the Opposites:

1 … one who is satisfied with things got without much exertion, who is beyond the opposites, who is not envious of anyone and who remains uniform in times of fulfillment or non-fulfilment, does not get bound even if he works" (ch.4, sl.22).

What are the opposites? Things or conditions that appear in pairs and give a positive and negative feeling or taste like; hotness and coldness, hunder and thirst, sweet and sour, hardness and softness, love and hate etc. But these things or conditions, even if not the pair but even in singles, affect everybody. Then how come one can be beyond opposites? This means he is not affected by the consequence. Because the opposites affect us greatly when we expect our consequence! For e.g., receiving the good when expecting it makes us more elated and receiving the bad even when we know we will fail makes us greatly dejected. So, when we can detach ourselves from our consequences then, we will be out of reach of these opposites. Anything good or bad, useful or useless, sweet or sour,

which arises in us cravings or aversions, will not affect us anymore if we become detached from the consequences.

2 … (one should) always know him tobe an ascetic who never doubts nor has any craving (and) is above opposites; verily (he perceives) happiness and becomes completely free from bondage" (ch.5, sl.03).

What is meant by 'above opposites?' That is, opposites cannot affect him. But, how can he arrive at that condition? As given in the shloka, through asceticism or abandonment! When one disregards his consequences and receives them as they appear, then consequences cannot affect him. Thus, he is free from their affects that bring pleasure or displeasure, that can also be termed as opposites.

3 … the subject matter of the Vedas (scriptures) is connected with the three Gunas; Arjun (men) should be above the three Gunas (dispositions)! He (man) should always be connected with Sattwaguna; free from the opposites: non-connected with prosperity (and) wholly absorbed in his soul" (ch.2, sl.45).

How can man be free from opposites? Through detachment; through renouncement; through meditation; through control of the sense-organs (Sthitopragya) and, through Yog! But, why should he be free from these as they are innate in all consequences and affect one through the sense-organs? Verily they are innate and will affect any sensible man! But it requires men to be free from these because, if men cannot keep these off or come off these, even a little indulgent or enjoyment of these will cause a chain reaction in him whereby he will have to always expect the consequences. Then, his soul will be bound to the earth. So although they are innate in all works, through Sthitopragya (which is the easiest way) one should keep these at bay so that he neither falls in the chain reaction of their pleasures or become frustrated, angered and devastated from the chain reaction arising out of their displeasures (See also ch.7, sl.27)

(5) On Origin:

1 … these two types are the reasons behind the origin of all created things. In the same way, Arjun (men) should know him (God) to be the originator and destroyer of this world" (ch.7, sl.06)!

The two types have been discussed earlier. Say, how can God be the originator of this world? That dust particles have settled and gathered into a mass, there is no dispute. And the attraction of the Sun serves as a means of putting the planets in their proper places. The gravitation pull of the earth help Nature to maintain an atmosphere and thus, an eco-system. Thus, it can be said that indeed God or the power of attraction, innate in all particles and attracting each other, is the cause of origin of this world. This power (of attraction) which was, is and will be ever present as long as particles exist is, God.
(See also matter).

2 … he (God) is the seed of all created things; all created things fixed or moving that exist, cannot exist without him (God)" (ch.10, sl.39).

This answers the presence of God in all things, material or existential. Without that power of attraction between particles (God) which help in the continuation of material things, natural or constructed, or in living beings where the heart is formed with the help of this power, the Universe would not have formed and life non-existent.

3. "But" … "illustrious persons who take refuge in divine Natures, knowing him (God) to be the origin of all creatures and inexhaustible, worship him (God) devotedly" (ch.9, sl.13).

But, how do these illustrious persons know God to be the origin of all creatures? See the words 'take refuge in Divine Natures'. Divine Natures means that such persons are so modified in their personalities that they can be called 'above humans'. Their personalities are above ordinary humans. Because they know that there must be a Supreme power that forms the Universe and helps in the origin of Life (on earth). Being pride-less and knowing the transitoriness of human life, they spontaneously realize that worship of the originator alone will lead to his (originator's) information and thus to the origin of everything. They perceive a power superior than Nature that helped in the formation of Nature itself and again to start and sustain life in it (Nature).

4 … verily, Arjun (men) should know that Nature and living beings are without origin; (he – Arjun/men) should also know that their Gunas or dispositions and power to change forms also originate from Nature" (ch.13, sl.20).

But in the earlier shlokas, God expressed that he is the origin of both material and existential things. But how come he now says that Nature and living beings are without

origin? This leads to the conclusion of taking God to be a power immanent in all Natural things or particles. So, what we call as Nature resembling the earth along with its atmosphere, has been created out of a Natural process that is united together by a power of attraction unseen by men and felt only at a larger level but remains hidden in its pure and genuine form. And supposing that this process of formation have been so gradual and long and incapable of any records, it will be better to sum it up as 'originless'. Because, origin will relate to a time in addition to the manner (of origin) and time started perhaps only when the Universe was formed. And so this power (of attraction) immanent in all particles cannot be assigned a time of origination. And as Nature (Prakriti) evolved and existences were formed, existences' struggle against the dynamic of Nature gave birth to various mentalities which became rooted in the descendent of the species and got ingrained in them from their birth that were later named as Gunas or dispositions.

(6) On Ownership:

… Arjun (men) should with a mind of spiritualism, with a profitless and ownerless mentality, without any sluggishness, renouncing all work on him (God), fight (work)" (ch.3, sl.30)!

Why should one work with a mind of owner-less? Because, ownership binds one's soul to the earth! When one becomes aware that he possesses something then, he feels pride; pride gives rise to many things but also a feeling of selfishness in giving away one's own things to others. This binds the soul to the earth (belief) through rebirth as during his life the person keeps thinking about those things under his possession and feels pride in them. So anyone who wishes to free his soul for ever, among other things, he must also give up the mentality of ownership or should not pride himself as the owner of any possession.

* Fortune is extremely fickle. It flickers like the candle's flame in a mighty wind. Therefore, enjoy and give away your money, honouring the venerable and cultivating the good (Simhasana Dvatrimsika).

* To give away what is yours is the one praiseworthy virtue. With it there is no need for a mass of other virtues (Simhasana Dvatrimsika).

(1) On Passion(s):

1 … as a fire is surrounded by smoke, as a mirror by dust and, the foetus by the womb in the same way this (life) is surrounded by that" (ch.3, sl.38).

What surrounds living beings? Passions! This shloka establishes the perpetuity of Passions in an existence's life. But, how come it surrounds living beings? Because, up till how many years an existence will live, he will experience things that will bring him either likeness or aversions. And, such experiences give rise to passions in him. So till the end of his life or till he lives, such experiences will also give rise to passions in him. As every moment, he experiences these passions. Unless his sense organs are benumbed in any way, he will experience passion all his life. He will never be free from them.

2 … (Arjun – men should) know this as Passion and Anger originating from Rojoguna; (should) know this as the enemy of this world; the great sinner and the great devourer" (ch.3, sl.37).

What is this thing? This relates to the agent of sin or 'passion'! How does passion originate from Rojoguna? Because when people are dominated by this Guna, they become a great deal attached to consequences. Attachment to consequences brings to them pleasures and thus a love for that work or thing or displeasure, frustration and anger when not receiving the desired thing. Thus, they become more passionate. And, as attachment (to consequences) originates from the Rojoguna so, passion can also be attributed to it. But, how can it lead to sin and thus be the 'great sinner?' For people (or existences) when they cannot control their passions, become its slave; enslaved by passion and unable to control its 'pressures', existences try to do the unthinkable to gratify themselves and relieve themselves of this pressure. Thus, they commit sin.

3 … it is spoken of a banyan tree which is perpetual, having roots upwards and branches downwards; whose leaves are the mantras of Vedas (Scriptures). One who knows that tree is a 'knower' of the Vedas (Scriptures) (ch.15, sl.01).

Is any banyan tree or rather is any tree in this earth perpetual? No! Then what type of tree is this? It is passion presented as a tree and acting as a simile in this shloka. If it is imaginary, why is it perpetual? Because passions themselves are perpetual! (ch.3, sl.38) Any person who gives preference to his passions holds on to the verses of the scriptures (which speak of rebirth and heaven as final destination). As leaves collect sunlight for food for the whole tree so also, these verses of the scriptures serve as food for passion in this person. As a person with hallucinations will see a tree as 'upside down' so also

passion when pursued makes that person view the world as 'inverted' or not to his liking. So, anyone who may say as seeing such a tree is one who is overwhelmed by passions and is learning the scriptures by heart to fulfill his passions. Just as an inverted tree cannot stay fixed, so also this person can hardly keep himself virtuous but make repeated mistakes and incur sin from his fructifying his passions.

* In everything the middle course is the best; all things in excess bring trouble to men (Plautus).

4 … he (God) is the power of the powerful and work that is desire-less; he (God) is passion of the existences that is not against Virtue" (ch.7, sl.11).

How can passion be virtuous as it is along with anger, the enemy of the World? (ch.3, sl.37) It is true; passion can lead one to sin. But, one who does not run after consequences and so does not become passionate and who takes passions as it were and, let it come and go naturally, will be free from sin incited by passion. And for this he has to worship the Supreme Being. When he will worship the Supreme Being to free himself from passion, he will experience only such passions that are not against virtue or, is virtuous.

* The happiness of a man in this life does not consist in the absence but the mastery of his passions (Alfred Tennyson).

5 … this door of hell is of three kinds; passion, anger and in this way, greed. (They) destroy the soul and therefore, these three should be avoided" (ch.16, sl.21).

How can passion serve as a door of hell when hell is only a perception? Because they lead one to sin! As passion makes men gratify, running after gratification makes men commit sin. And sin can be said to lead one to hell as after sinning a person has to bear the consequences on this earth in his lifetime.

* It is with our passions as it is with fire and water; they are good servants, but bad masters (Sir Roger L'estrange).

6 … men attached to foul deeds mixed with a feeling of pride, false honour and excitement, take refuge in passion which have no satisfaction; accept the false after getting fascinated and engages themselves" (ch.16, sl.10).

This proves why some men take refuge in passion. But, why does passion have no satisfaction? Because, as long as a person has his sense-organs intact and will look for his consequences, then he will become passionate, even if a little. Feeling passionate, he will

need to gratify which will urge him for further gratification. As it brings pleasure to men, it thus has no satisfaction to those who are attached to consequences (as pleasure makes the mind seek for more pleasures and forms a chain reaction of 'pleasure seeking' in the mind).

* Worldly pleasures end in unhappiness … be it the pleasure of touch or sight [Y.P. Kulkarni (Translated) in 'Yayati'].

7 … (One) who engages himself following his passion, leaving away directions as lay down in the scriptures; he receives neither accomplishment nor the supreme way" (ch.16, sl.23)!

What is accomplishment or the supreme way? Moksha i.e., final freedom of the soul or, heaven! Why these things are unreceivable to the 'passionate' worker? Receive means to perceive! When a man works passionately naturally, he will be inclined towards the consequences. And when a man will be attached to his consequences, then, finding the consequences not 'up to his expectations' he will be displeased if this goes on then he will become frustrated and angry and will adopt 'other' means to fulfill his consequences. Then he will err, leading to sin and thus cannot perceive the Supreme Being or, even think of freeing his soul for ever.

* Reason should direct, and apetite obey (Cicero).

* Even celestial beings get into trouble by treading forbidden paths (Kathasarit Sagar).

(2) On Peace:

1 … Arjun (men) should take refuge in the Supreme Being wholeheartedly; through his (God's) mercy, he will receive supreme and everlasting peace and (Supreme) Abode" (ch.18, sl.62)!

What is this Supreme Abode? Heaven! What is this supreme peace that also lasts for ever? A peaceful perception of conditions and things at all times in even the most perverse conditions till the end of one's life. But, how is peace complementary with God's Mercy? Because, when one will take refuge in the Supreme Being (Shloka) then, he will not be showing nor having reverence to any other God or Authority. His worship will be directed only towards that unseen God! Thus, his mind will be distracted from those Gods and also from such things for which these Gods are worshipped. Then, he will possess or

acquire a different perception by which he will perceive and realize the futility of worshipping God for material things, and the necessity to worship the supreme power for peace and freedom (of the soul). This acquirement of such perceptive power can be called God's 'grace' or 'mercy' which only proceeds after one worships him. But, why is 'wholeheartedly' mentioned here? Because, halfhearted refuge will only mean half-hearted belief in him (God)! For, there must be a complete belief that the Supreme Being will be grateful to that person who seeks his (God's) protection. Without that belief, one will never approach the Supreme Being. And, half-heated devotion will only mean that he has not full belief in the Supreme Being to give him protection. And so, he will never perceive that 'Supreme Peace' talked about above but only 'now and then'-occasionally.

2 … those who are devoted, receive knowledge; (one) who is intent (on receiving knowledge) and has control over his sense-organs, very soon receives supreme peace after receiving knowledge" (ch.4, sl.39).

What knowledge? Information on the Supreme Being! How does one receive peace? Not receive peace but perceive it. Shloka: "who is intent on receiving knowledge …" i.e. he whose mind is not fixed or attentive to possess information on the Supreme being he will never possess that information. So, to have a fixed attention to receive such information, definitely one must practice Sthitopragya and also have his sense organs under control. Control over his sense organs means his mind is also under control. With a controlled mind when he will apply his mind to necessary things only and thus bring it off from the unnecessary, distractive ones; his perception will be keener and enhanced. Thus, he will begin to perceive peaceful atmospheres and conditions all the time everywhere (which others cannot perceive or only feel 'now and then'-occasionally).

3 … one, who fully comprehends the Supreme Being, receives supreme devotion to the Supreme Being. He is self-satisfied and at peace with all other living beings. He neither expects (anything) nor sorrows (for not receiving anything) (ch.18, sl.54).

Another thing that makes one perceives a peaceful atmosphere with all other existences – self-satisfaction. Knowing that self-satisfaction springs from Supreme Devotion of the Supreme Being, how does this devotion help in perceiving this peace? Because being self-satisfied he never envies others. 'As we are ingrained with a severe or less amount of envy (from our births) we cannot perceive peaceful conditions with those who are superior (in any way) to us. But, when we are self-satisfied then envy becomes

lost. It leaves us as we have no dejection in ourselves'. Thus, what other existences are or receiving, it does not matter to him. Not disturbed by such thoughts, he can only perceive a peaceful setting with them all the time.

* Take the goods the Gods provide (17th Century English Proverb).

4 … controlling the mind, practicing everyday in this way by the mind and body, the Yogi (receives) peace; by getting complete cessation (from earthen life, (Yogis) receive the Supreme Abode" (ch.6, sl.15).

This is another way by which the peace searcher may find or arrive at peace. This shloka also establishes that peace is only a perception, perceived by that man who seeks and searches for peace. What is the Supreme Abode? Heaven! What should one practice to perceive peace? Meditation or rather, contemplation! Why should the mind be controlled? Because, although meditation is not as tough as Yog even then it requires enough mental preparation and determination! For these pre-requisites, one's mind should be unwavering and detached (from consequences and gratification). Thus, mental control is necessary. Why is everyday practice essential? Because, this thing requires consistency! For, meditation is a little hard to practice and once started, unleashes a chain of perceptions to the meditator, felt only little-by-little. These perceptions are not felt in a single day. So, it has to be practiced everyday. Why should the mind be controlled also? Naturally, the body's effort is essential. But, if arriving at a meditative position, one thinks, imagines or recalls thoughts of gratification and consequences then, how will he perceive peace? His mind will be more wavering and thus more disturbed. Therefore, mental practice to keep the mind unwavering and hinged to peace or peaceful outcomes is essential. How can meditation or contemplation make one receive peace? Not receive but, perceive! Because, when the mind (in contemplation and practice of such) contemplates on peace everyday (and forms a habit of such) then it (the mind) through that habit automatically searches for peaceful atmospheres and conditions at every moment both during contemplation and even after the meditation is over. Thus, it begins perceiving peaceful atmospheres, conditions and settings when and where other existences do not find any peace at all. Therefore, it is only a mental capability which is more and more enhanced as one goes on practicing everyday. When the mind in concentration (Contemplation) seeks and searches for peace then after that meditation or contemplation is over, it begins to perceive a peaceful condition even while engaged in consequential works that usually brings to one frustration, envy, hatred, anger etc. 'Mind over Matter'! This is established here.

* The setting Sun is reflected from the windows of the alms-house as brightly as from the rich man's abode; the snow melts before its door as early in the spring. I do not see but a quiet mind may live as contentedly there, and have as cheering thoughts, as in a palace. (Henry David Thoreau in 'Walden')

*An hour's contemplation is better than a year's adoration (from, 'the sayings of Mohammad' compiled by Sir Abdullah Suhrawardy in, "Of Learning",).

5 … just as water enters into the Sea (and not overflows) that is already full in the same way, one who is steady gets peace of mind (even after) all desires enter into his mind. But not the one who seeks fruition of his desires" (ch.2, sl.70).

This shloka lays down another way to perceive peace and also dispels the concept that fulfilling our cravings brings peace to us. For, every existence experience some sort of craving now and then all his life and for the unenlightened, to run after them is a sort of a goal in life. But, cravings are limitless and they torment a man till his last days on earth. And that person suffers greatly who cannot satisfy his cravings or finishes his energy and resources running after them. Thus, he gets no peace. And if seen analytically, cravings are more of a mental type then material i.e., their fulfillment is less important in terms of physical gain than satisfaction of the mind. And naturally, they will torment a person until he satisfies that craving. Or, he may model his mind in such a way that the cravings cannot make a 'dent' on it. They may come but, cannot form any urge in him to run after them and satisfy them. Forming such a condition requires practicing of Sthitopragya or steadiness of mind. When the mind is steadied in a particular goal (the freedom of the soul) then, all mental and physical efforts are made to that end. Other intentions which are obvious can be said to be secondary to such a person. Thus, failures in fulfilling these intentions that are secondary do not bring to him any frustration, distress and anxiety and so his peace is not disturbed. Thus, it can be compared to a Sea which although receiving water constantly from the rivers, does not overflow but, remains still.

* Peace rules the day, where reason rules the mind (Aristotle).

* The sage keeps his mind in a state of indifference to all (Taoism, 49:3, from, Lao-Tze's "Tao-Teh-King")

(3) On Pearl(s):

… There is nothing greater than him (God); like the pearls knotted in a string, all this resides in him (God)" (ch.7, sl.07).

This is a simile to show the connection of material things and living beings with God. That God is nothing but a power which holds both living beings and matter is highlighted here. Without this power of attraction between particles, matter as a solid body would not have formed nor would the cosmos or the earth had formed. And, without the earth and its environmental conditions, from matter, life would not have existed. As the pearls are unitedly held by the string together in the same way, this power of attraction (the Supreme Being) helps material things and living beings exist by holding them together as well as separately.

* A stream cannot rise above its source (17th Century English Proverb).

(4) On Penance:

1 … these can be said to be penance of the mind-mental satisfaction, mental simplicity, silence, self-control and rectitude" (ch.17, sl.16).

Why? Because, for anyone to be simple (in anything), to be silent or, to control himself or, to maintain himself correctly – he has first to think about these things in his mind. And, satisfaction also is a matter of the mind. And as penance is connected with sin so the above mentioned acts are to be practiced with great consistency if one is to avoid committing sins. And, before physically practicing them, one should think of practicing them in his mind. Once the mind is determined and fixed, the actions (penances) will follow. Thus, the Lord states to them penances of the mind. 'Mind over Matter! – This was realized long ago.

* All reforms except a moral one will prove unavailing (Thomas Carlyle).

* The highest possible stage in Moral Culture is when we recognize that we ought to control our thoughts (Charles Robert Darwin).

* One must also train oneself by small and frequent efforts, to dominate one's feelings, one's nervousness, pride, Laziness and suffering. Such an apprenticeship is indispensable to any civilized person; the basic error of modern teaching is to have neglected it (Alexis Carrel, in'Reflections on Life').

* And silence is better than bad words (from 'the sayings of Mohammad' compiled by Sir Abdullah Suhrawardy in "Of the duty of believers")

2 … (when) people who do not desire for consequences (and) with a steadfast mind and supreme devotion organize these three types of penances, (that is called) Satwik Penances" (ch.17, sl.17)!

What are these three types of penances? Physical, verbal or conversational and mental penances, spoken of in ch.17, sl.14-16! Why Satwik Penances? Because Satwik implies goodness! When these three types of penances are carried out without any attachment (of consequences) by one who practices Sthitopragya (Steadiness of mind), then they will bring to the penitent no sin. Thus for him, these penances will be good or bring goodness. Practice of Sthitopragya will enable him to keep to this path of detachment while practicing these penances.

3. "But" … "it is his (God's) Supreme and greatest opinion that abandoning attachments and consequences, these works are to be carried out" (ch.18, sl.06).

What works are to be carried out? Sacrifices, charity and penances spoken of in ch.18, sl.05! But, if there are Satwik Penances (ch.17, sl.17), why is the Lord speaking of performing penances without attachments and consequences? Because, they will be to him a habit! Because if one undertakes Satwik Penances–Satwik meaning good–then he will aspire for goodness only by performing penances.Thus, he will fall prey to good consequences! But, if he does them without any attachments and consequences then, knowing beforehand that it will neither be good (nor bad) for him and so (he) will be gaining nothing from them, it will be a habit for him or help him in the formation of good habits. And as everyone knows, good habits help a man to lead a good and healthy life. Thus, he will be benefited by penances performed without attachment and desires.

* There must be a beginning of any great matter, but the continuing unto the end until it be thoroughly finished yields the true glory (Francis Drake).

4 … he (God) is the redolence of the earth and the heat in fire; life in all living beings and the penance of all penitents" (ch.7, sl.09).

How is God penance? One may ask. Because, all penances are undertaken keeping God in mind. Penances are undertaken for repentance and atonement for one's sins and, as the subject matter is 'sin' so naturally, they will be directed to God. Or does anyone who performs penances, direct the penances or recall another authority than God before or during the penances? So, it is the Supreme Being who is the 'Ideal' or the addressee of all penances.

5 … Arjun (men) should know such persons as Asuric who are fools, who perform penances with a feeling of pride and haughtiness under the power of passion and attachment which are not laid down in the scriptures, which are fearsome and done by punishing the elements and, verily him (God) who is established inside the body" (ch.17, sl.5-6).

How is God established inside the body? As the Soul! What are the elements above mentioned? Things that are held by men as constituting the physical body of any corporal being! What is meant by 'punishing' these elements? It means doing such things which made the quantity of these composing elements unstable. What are these penances? Penances that are of extreme nature which are done with great exertion and as in the shloka 'fearsome' to view and thus imbalance these constituents of the physical body! Why are such penances performed with pride and haughtiness? Shloka: "under the power (influence) of passion and attachment!" For, as these people are fools who are of Asuric qualities, they easily fall prey to attachment (of consequences) and the power of passion. Thus to them, penances are performed not for repentance and atonement for one's sins but, to express their pride. Why are such penances not laid down in the scriptures? Because religion cannot teach man to do something which bind him (in some ways and make him physically unwell) than freeing him. How is God punished by such penances? God or the soul who is present inside the body and enlivens it, perceives what goodness or badness is felt by the body. Thus from such penances when the 'elements get unsettled and imbalanced, illnesses start or accidents happen which bring distress to the body and also make the soul perceive such distress. Thus, instead of freeing the body and mind such penances actually punish the Supreme Being or the soul.

(5) On People including Women:

1 … verily, Sacrifices, charity and penances should not be renounced; they are to be performed (always). And verily, sacrifices, charity and penances make even the most learned, holier" (ch.18, sl.05).

How does these above three activities make the learned 'holier?' Because, what is called 'learned' and what is 'holy' is not alike! Although a person may be full of material information and facts and be dubbed as learned, he may not have knowledge or information about God or spirituality. Morality may be to him a far thing. And, what is

holiness is applicable to all religions, castes and creeds, learned or otherwise, rich or poor. So the Lord stresses on these things which are applicable to all and which gives lustre to one's personality. For, the learned may not possess purity of thoughts and actions although he may show proficiency in one or two subjects applicable and beneficial to humans. And the illiterates, although they may be subject to pity for their incapability in reading and writing or lacking information on anything, may reflect a sense of spirituality, humanity, virtue or morality from time to time. So, as the illiterates must educate themselves to lead a life of boldness so also, the erudite must cultivate a sense of spirituality and morality to enhance their personalities. And so, when these above mentioned three things are carried out everyday by the learned people leading to a formation of habit, then along with their display of information of material things and facts, their virtues are also reflected bringing to them added glory.

* Those that have no learning, nor penance, charity, merit, virtue or even character: they are just a burden on this earth, mere animals wandering in the world of mortals in the garb of man (Simhasana Dvatrimsika).

2 … for whom enjoyment of the longings is the Supreme (Goal); taking refuge in thoughts which have no end and which end only on death, verily thinks of it as the only thing! Entrapped in nets of cravings and being subdued by passion and anger, (they) wish to enjoy their desires and try to earn by foul means" (ch.16, sl.11-12)!

Who are these people? Demonic or Asuric people! What is this 'it' thought of by them as the only thing? Passion and its satisfaction! What do they try to earn by foul means? Everything, from money … to honour! Why? Because being of an asuric or demonic nature, their minds are perverse and crooked. They know nothing that is beneficial either to them or to mankind. For them, each moment of their lives should be passed in satisfying their passions. Unfortunately, Nature (Prakriti) does not allow them such freedom. But, as they are deficient in intelligence also, not able to control their passion, they resort to foul means to earn money, fame, and honour with a view to satisfy their insatiable passions.

* The ignorant man always adores what he cannot understand (Cesare Lombroso).

3 … attached towards gratification (they) err through various thoughts; entrapped in webs of fascination, they fall in dirty hell" (ch.16, sl.16).

Who are these people? Demonic or Asuric people! Where is dirty hell? On this earth itself and which is only perceivable. How come they fall in dirty hell? Actually, they perceive hell or hellish conditions. For, whoever falls prey to charms or fascinations, they must be weak of the mind. And, such minds get easily entrapped by the passions and so decide to pursue them. But charms only enchant and are alluring only to the eye, and those who chase them goes on chasing them without completely getting them. This leads them even to dishonesty and other foul means which brings them infamy, disgrace and degradation in the eyes of people which in the life of humans is nothing but, hell.

4 … verily, those who exist by taking special refuge in him (God) along with those born in low families, (the) Womenfolk, traders (and) in the same way the shudras (menials), they also go to the supreme destination (ch.9, sl.32).

What is meant by 'Supreme Destination?' Heaven! Why is women placed in category of menials, low families and traders? This can be blamed on religion. Almost all religions have given a superior place to men and degrading women, the cause being the difference between their physical powers. And leaving aside religion, in most societies and cultures, the lowborn (grouped in the class of daily wage earners and labourers), the traders and the menials are despised and polarized in the society and, attention given to Ministers (Courtiers) or men of education, of letters and to blue-collard jobs. So along with these three types of people who are despised, neglected and even hated, women are included. But, is the incarnated form (of God) endorsing this low-treatment of women also? No! The actual meaning of the shloka is that no matter what one think of others or treat these people likewise, they are also capable of trials for 'going to heaven'. That women are hated, overpowered and suppressed by men, or the menials who being despised due to the nature of their work, (they) should not become disgusted with their births and positions. They are eligible for that effort! As God's refuge seekers qualify for heaven so also women along with these three professions can perceive heaven. Heaven is only a perception; that is all. The Lord here, along with these three professions, has placed women in the position of humans or rather the spiritualists (refuge seekers) instead of degrading them. As a person or his profession is despised, a cycle of such debasements occur in every generation which gives birth to stigmas against that profession. And persons of such professions feeling such stigmas begin perceiving different mental blocks or inferiority complexes. And one such is hesitation or doubts towards spiritualism or practice of penances, sacrifices, charity, austerity, detachment etc., either due to the

stigmas or, the call of the profession. But, if these people (including women) try to be spiritual or try to be virtuous and practice Sthitopragya and Yog (by remaining indifferent to the call of religious practices, dogmas, etc.), they can also perceive heaven.

5 … among thousands of people only one try to get accomplishment; among these endeavourers (for accomplishment) and, the accomplished, only one knows the reality of him (God) (ch.7, sl.03).

What accomplishment? Readiness of self for complete freedom of the soul or, Moksha! Why? This shows how hard it is to even think of seeking or searching the real God or the Supreme Being. Placing the endeavouring thousands in groups aggregating to tens of millions of people, we may get some thousands of triers. And out of such triers or endeavourers, only one (in a number of years; for the people change after some years) get accomplishment. This makes their minds or perceptive powers ready or eligible to feel or perceive subtile things which make them realize the actual nature of God or, God himself!And as it is a hard task so, there are only a few such endeavourers in this world. What most people do is follow the beaten tract laid down by prophets, seers or religion givers called 'religion' and form a concept of God as laid down in that religion. But, they have not the mentality nor the perceptive powers nor perseverance to try to think what actually God's Nature is. For, this is perhaps the hardest thing in the world.

* The wise pass their time in the pleasures of literature and the sciences. Others, who are fools, spend it in sleeping or quarrelling (Simhasana Dvatrimsika).

6 … from whom others does not receive anxiety nor (one who) receives anxiety from others and, who is free from joys, sorrows, fear and anxiety, he is very dear to him (God)" (ch.12, sl.15).

Why are such persons dear to God (and not those who worship him fervently)? The Lord here does not speak against the fervent worshippers. But in total, the above mentioned persons are dear to him. This is because as he (that person) does not bring disturbance to others, others are at peace with him. No one can complain against him. This proves him as one who is at peace with everybody. And, his other attributes like freedom from joy, sorrow and fear signify that his mind is under control. As joys, sorrows, fears and anxieties are only perceptions of the mind, one who bends before them show a weakness of mind. But, one who is free from such perceptions show that such perceptions

cannot invade his mind as his mind is under control. Such persons also have the mental capability to perceive the Supreme Being. In this way, they are dear to God.

* Those who want nothing cannot be courtiers, nor those without desires love honours; the guileless will not flatter and the straightforward will not deceive (Simhasana Dvatrimsika).

* Those who are unshaken by difficulties, who are not puffed up in affluent circumstances and who do not recede from action are the real victors (Kathasaritsagar).

7 … as the unenlightened ones carry out the works being attached to them in the same way, the enlightened ones with an intention of leading the masses, should work detachedly" (ch.3, sl.25).

Why do unenlightened people do works with attachment to consequences? Because of their lack of knowledge or information about God! Their attachment to consequences shows their lack of knowledge. Thus, contrary to the unenlightened, the enlightened people work without any attachment to their consequences. But, why should their intention be to lead the masses or the unenlightened although they work detachedly out of their knowledge? Because like Yog, detachment also is hard! And although the informants of God know to work detachedly, even then, the dynamic of Nature (Prakriti) and work makes men attached to their consequences. So, there must be a sort of an incentive to work detachedly. Thus, the Lord forwards the reason of "leading the masses" or setting an example as an incentive for detached work. When one will be tired and 'fed' up of working detachedly and become vulnerable to attachment of consequences then this thought that 'some others will follow his example of detached work' will make him work detachedly.

* Men ought always to have something to live; otherwise life itself will seem to him tiresome and void (Seume).

* Genius finds its own road, and carries its own lamp (Willmott).

*Each person must live their life as a Model for others (Rosa Parks).

(6) On Perception(s):

1 … of the Vedas (Scriptures), he (God) is Saam Veda; of the Devas, he (God) is Indra; of the sensory organs, he is mind and, perception in all existences" (ch.10, sl.22).

How come God is perception? Not God in the physical sense but in the sense of 'most important'. For, it is doubtful whether any existence can exist without proper

functioning of its perceptive powers. Any corporal being may carry on with the loss of one of its limbs or other body parts. But if it losses its perceptive powers, what will his life be? He will be like a log kept in the open to decay. And even a sudden death will be better for such a person than such decadence. So anyone who has lost his perceptions, it will be better if others pray for revival of the perceptive powers in such persons to God. Or in one who feels a decline in such powers (in him) to pray to God for revival of such powers in him.

2 … those things which have an end, which come and go and which can give cold, heat, happiness and sorrow are only perceptions of the sense organs. Arjun (men) must bear them" (ch.2, sl.14)!

Leaving other things, are one's own parent not real but only perceptions? That parent exists as some agents for begetting of offsprings; there is no need to argue. And as in the case of a child born blind cannot see his own parents, can one who has lost his perceptive powers and gone the way of a vegetable, able to perceive his parents even if they touch him all the time? And for the one having perceptive powers, when his parents die and he perceives the loss, can he do anything to bring them back at the physical level? He can only recall their memories formed in his mind from such perceptions. Thus in a way, what sad or happy moments, warmth (of friendship) he passed and experienced with his parents, they will remain in his mind for ever as memories, formed from perception and nothing more. On the other hand, for one who is dead in feelings (brain death), can he perceive them even if his parents are nearby? So anyone who cannot bear the loss of his parents, friends, spouses, children, of businesses or, even wars, must not despair. Practice of Sthitopragya (steadiness of mind) is the key for such shocks in one's life.

3. "But" … "he (God) who is the greatest of all purushas (entities), who bears all the things of this world and through whom this world is completely out-spreaded, can be perceived by extraordinary devotion" (ch.8, sl.22).

What is this extraordinary devotion? Devotion not only to the reverential God but to all existences! Why is it called 'extraordinary devotion?' Because, it is unlike the ordinary type which is reflected in worship of the Supreme Being only, or of Devas or of any cult figure, objects, phenomena etc. How can this 'extraordinary devotion' make one perceive the Supreme Being? Because, it makes his intellect and mind descend to such a level that he sees no difference between all the existences and so rids off his mind of

useless, superior looking outlooks and fill it with thoughts of humbleness, dedication, service and humanity without thoughts of self. It makes his mind pure and subtile to perceive the presence of the Supreme Being in all existences (in the form of the soul).

* God does not dwell in wood or stone or mud, but in pure devotion from which all else proceeds (Simhasana Dvatrimsika).

(7) On Perpetuity:

1 … seekers of inner truth have arrived on this as the last decision regarding these two– that temporary things have no stability (and) perpetual things are not unstable" (ch.2, sl.16).

What actually are these two things? Temporary things and permanent things! But everybody knows that what is perpetual will have at least some stability. Then why is the Lord stressing on such? While emphasizing the unstableness of temporary things, the Lord here stresses the fact that nothing in this world is stable but, the concept of God or a Supreme Power over matters and existences. What men tend to hold is that man-made material things are subject to destruction and the species and natural but immovable things including the earth itself cannot be destroyed as it is permanent … But, species can be destroyed (like happening during the big-bang) and natural objects like mountains, rivers etc. can be destroyed or made non-existent by either forces of Nature or, by Men. But, what remain forever in existences' mind are the concept, belief and reverence of a Supreme Being or God above them. Fearing the forces of Nature, men thought of a God who is more powerful than existence and Nature and who can be thought of as providing safety and relief at times of distress. This concept of God is the most permanent of all things in this world due to its stability. Men have approached God (in whatever way, whatever circumstance or condition) and have also found solace in him who have led to more strengthening of that belief and passing it on to future generations. This concept and belief in God is the most permanent thing in this world and the most stable.

* Things of the world thrive only to decline; grow high only to fall to the ground; become attached only to get separated; take birth only to die; fortune favours only to launch one in Misery (Vyasa in Kathasaritsagar).

* But kick as one may, one must yield to evidence (Harry in "The sea monster" from Jules Verne's 'a journey to the center of the earth')

2 … Arjun (men) should fight (work) (as) it has been said that all these corporal beings are subject to destruction and what is perpetual, which has a frame, which cannot be measured, has no destruction" (ch.2, sl.18)

What is this thing which has a frame? The Soul! Why is it indestructible? Because, being a part of God who is himself indestructible, this soul can also be said to be indestructible. But, how come is it perpetual? Because of its indestructible Nature! It gets manifested every now-and-then in the form of corporal beings or in other forms of immovable existences. Thus, when it seems to be the end of a soul after a being dies as its power or presence is unfelt in that (dead) body, even then there exist (or starts existing) numerous, countless existences which live-on from the power or energy provided by it (soul) in that new body. This establishes its perpetuity.

*We have faith in the force making that compass work (John Glenn in "Why I know there is a God", pp543, from "H.T.L.W.L")

(8) On Perplexity:

1 … but who, with a feeling of jealousy do not carry out the Lord's directions, Arjun (men) should know them to be insensible; perplexed in all types of knowledge and, lost" (ch.3, sl.32).

What knowledge? Here, it means information on God and also on other matters! Actually, their jealousies and non-accomplishment of the Lord's (God's) sermons have sprung from this puzzlement following receipt of all types of knowledge. For, when a man believes in the Supremacy of God and also in the power of wealth, name, fame, prospect of dependence on his kith and kin, and other things, he becomes puzzled as to whom or what to approach in times of difficulties. This faith in material or living beings more than on God makes him jealous of God's sermons thinking them unfit for persons like him. Thus in times of difficulties, they become ruined.

2 … (One) whose hopes have been destroyed, whose works have failed, whose knowledge have become fruitless, who are puzzled, who has taken refuge in things that allure; verily, they are fit for Asuras and Rakshas" (ch.9, sl.12).

Getting to know from the shloka that they are puzzled whose knowledge has become fruitless. But why are they puzzled? This shows the uselessness of other informations considered as knowledge by many. Actual knowledge is information on the

Supreme Being or God and his perception. But, when men take to worship of forms, or conditions, or phenomena as also Devas and along with them (the Devas) material and living things taking these as God's utilities and transports then such informations, although raised to a position of knowledge, do not bring total benefit to men but only puzzles his mind when he is in peril. For in times of serious danger or such situations when information on living beings or material things do not come to any relief, knowledge (of the Supreme Being), his faith and recall only helps a man. So, when a men practically finds himself in a tight spot with confidence on such knowledge (on Devas and material things), he becomes perplexed. But those who are puzzled by such knowledge, why are they fit for Asuras and Rakshas? It must be remembered that Asuras and Rakshas are not creatures but only personalities found among humans with such mentalities. It is a mental condition which makes humans act like gluttons or misers and hoarders. Naturally, anyone who does not believe in a Supreme God or have partial belief in him (the Supreme Being) and also believes in other creatures designated or uplifted as Gods and Goddesses or, hold material things, animals or phenomena as reverential things, they will show belief, faith and Devotion to such 'other' things which are fit only for animals or lower existences. And thus among the above discussed, those who cultivate such extreme mentality go the way of Asuras or get the mentality of Asuras or people who are called 'Barbars' and 'cannibals' or of people who are mean, selfish, greedy, misers, hoarders and hard-hearted (who are the actual Rakshas or Devourers). Their perplexity in such informations which they accept as the actual knowledge makes them get or cultivate such mentalities.

(9) On Personification:

1 … he (God) is the Soul of all living beings which is indestructible and free from rebirth. Although he (God) is the Supreme God, bearing his (God's) power of personification and illusion, he (God) incarnates himself" (ch.4, sl.06)

What is this power of personification? The power to incarnate himself as a human being! But if God can incarnate, why does he not incarnate as an animal or other form of existence? Because, such incarnations will not have that much effect (on humans) as incarnation as a human will have! But if God be magnetism, how can he personify or take a human form? He does not take such forms materially. Humans revered as God's personifications get such characteristics and qualities which can be called 'divine' or 'heavenly'. And getting such qualities by a human being is itself a matter of magnetism.

For, the finer grains of human species are always there on this earth, freely roaming. And, they get infused in the wombs of women who are of virtuous and reverential Nature. Has anyone heard of virtuous persons getting born in wombs of vile women or in families of vile men? There must be a demand for such births through prayers, worship and virtuous deeds which attract these divine, freely roaming characteristics to be attached to these virtuous women and families.

2 … the foolish and those who do not know of his (God's) Supreme, unerodable and superior quality, think of him (God) as hidden (over time) and who has taken birth now" (ch.7, sl.24).

This refers to the power of attraction between particles and which acts like an electromagnet for men (worship acting as the electrical current). When the society is at peace and virtue rules large, few worship the Supreme Being (thought of as magnetism here) for help or rescue from vice. But, when vice reigns supreme and terrorises and suppresses the people, many are there who worship and pray to God (the same magnetism) to help them and rescue them from the terror and oppression. This prayer and worship (to God) for succour makes like an electromagnet of that actual form of God and thus is born people in wombs of virtuous, reverential people, who are divine and possess heavenly qualities. This is mistaken by the masses as God hiding somewhere and taking birth at times when virtue is degraded and vice is at its peak.

(10) On Philosophy / Philosophers:

1 … it has been said by him (God) earlier (about) two type of faiths in this world; through the Yog of knowledge (practiced) by the philosophers and through Yog of work (practiced) by the Yogis" (ch.3, sl.03).

What is this Yog of knowledge? Connecting or getting connected with God by acquiring information about him (God). Why do the philosophers practice this type of faith? This is a reasonable type of faith for almost everybody. Anyone who will worship a being that is held as Supreme among all things will first, be it true or false, gather information on that being, before worshipping him. The more information arising or coming on him (God), the deeper will be the faith and reverence in him (God). As these people do not practice Yog and depend more on speculation and deliberation in their

attempts to know God, they try to find 'God' through such means as devotion, worships, prayers etc. which they also advice others to follow and practice. Their inability to find the real God makes them propound 'theories' to seek God and which the masses accept as information (knowledge) on God.

* Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it (Samuel Johnson).

2 … what is reached through Sankhya (Philosophy) that is also reached through Yog! (One) who sees Yog and Sankhya as the same, he sees (God)" (ch.5, sl.5)!

What is 'Sankhya?' one of the six Hindu philosophies which hold Nature (Prakriti) and Purusha (Entity) as the origin of all things. Purusha (Entity) according to Sankhya is one who remains Neutral. What is reached through this Sankhya (Philosophy)? God! How can a philosophy make one see God? No one can actually see God in the physical sense. One can only perceive God or Godlike things, conditions or qualities in his lifetime. For such perceptive powers, his mind should be attuned according to such requirements. Philosophies provide such guidelines or theories and practices by which the mind could be attuned to such requirements. Once the mind becomes arranged to perceive divine or subtile things, it also becomes engaged in seeking more of such information. In this way, philosophies make a person modify himself to perceive God or the Supreme Being.

(11) On Pious Men or Munis:

1 … the Munis (Pious men) who have knowledge of the supreme truth, who have no feelings of passion and anger, whose intellects are controlled, their souls are emancipated from all things in the near future" (ch.5, sl.26)!

One should realize the attributes given here accorded to the Muni. In other words, the Muni is a composition of these qualities. But, how can the soul of the Muni be emancipated i.e., freed from rebirth? Naturally, any person who has these qualities (and so a Muni) will be detached from consequences. And when one will be free from consequences naturally, his soul with not be bound in rebirth.

* It is God that brings about these struggles, in which the soul struggles in the infinite which is its ocean, and in which flesh and spirit, heaven and hell, are placed face to face. The victors are called Saints (Francisco Louis Gomes).

2 … that Muni (Pious man) who works through Yog, sees clearly. One who is deeply immersed in Yog, (Yog) can be said to be the reason of stoppage (of consequential works)" (ch.6, sl.03)!

What is meant by seeing clearly? i.e., he feels or perceives the Supreme Being and also the soul in all existences. What is meant by 'works through Yog?' It means practicing Yog! Why only the Muni who practices Yog and not the laypeople? Because as the Muni has 'neither passion nor Anger' (ch.5, sl.26)! Naturally, he will be steady minded and detached from consequences. Only such people have a superior perceptive power which can perceive the Supreme Being or the soul. Once perceiving, they know that aspiring for other things is futile and also that it is easy to fall prey to consequences. Thus, they practice Yog to not get attached to consequences. And as for the laity, for them Yog is hard. And so one who has not perceived the Supreme Being or the soul (by any means) cannot stick to Yog to keep himself detached as they easily fall prey to passions and Anger!

3 … what is night for all living beings, the controlled person remains awake. For the envisioned Muni (Pious man), when all living beings remain awake, for him it is Night" (ch.2, sl.69).

This has meaning in consequential works. As a Muni or pious man is without passion so, when all other existences (especially humans) busy themselves in gratifying themselves and get attached to their consequences the Muni, although working (to maintain and support himself) is not busy in the sense of gratification and enjoying the consequences of his works. What he is receiving or of those things which are pleasant to him, he is not a bit concerned. Thus for him, it can be paralleled to night (a period of rest and sleep). But when other existences, tired of their consequential works, go to sleep physically, this pious man (Muni) finding a peaceful, noise less condition (comparable to night) busies himself in his search of knowledge or information on the Supreme Being. Thus, he remains active (awake) at times that can be called 'night' for others.

(12) On Possessions:

1 … there is nothing as 'duty' for him (God); and verily he (God) engages himself in work (although) there is nothing in the three worlds that he (God) has not got or has to get" (ch.3, sl.22).

This implies that God possess everything or everything is in possession of God. What this shloka tries to establish is that although everything is in possession of God, he (God) carries on his work, (his work being to hold together minutest particles of matter and all things thus formed, together) although having no need (to work). (And to have everything in one's possession, one must be present in all things, material or existential, at all times). Thus, this shloka indirectly establishes the existence of God in all things, material or existential and stresses the need of humans to carry out their works as duties.

2 … one who is always a yogi (and) has no thoughts of ownership, who is pride-less, pardoning, satisfied and for whom joys and sorrows are equal, he is dear to God" (ch.12, sl.13-14).

What is he owner of? Of possessions! What is meant by 'dear to God?' i.e. he possess the capabilities to perceive God. How come one think of himself as not having any possessions? See the word 'Yogi'! When one practices Yog (and thus becomes a Yogi) then he becomes detached from consequences. Freed from consequences, he does not feel any impulse for gratification. Without thoughts of gratification at a later time, he does not feel the need for any material or living thing which can give him mental or physical comfort or happiness. Thus, he has no concern of possessions. This shloka serves to establish that all those who think of owning anything are not dear to God i.e., cannot perceive the Supreme Being as their minds are busy in assessment of their possessions and in the enjoyment of them and in their maintenance and continuity.

* A scrap of knowledge about sublime things is worth more than any amount about trivialities (Thomas Aquinas).

(13) On Praise:

… (one) who lives without attachments everywhere, (who on) receiving the good and bad neither praises nor despises his wisdom is steady" (ch.2, sl.57)!

How can one remain without praising the good things that he receives or, the people from whom he has received something? Shloka: "his wisdom is steady" i.e. that person practices Sthitopragya. When a person practices Sthitopragya or steadiness of mind then, from a formation of habit, his intellect also becomes steady. He understands that in this transitory world, there is little worth praising good things or good people or, despising bad things or bad people. For, if a person or thing is bad at present, may turn good at a

later time and what is good now may prove harmful later on. Thus, he abstains from praising anything which is practicable only after practice of Sthitopragya.

(14) On Pride or Vanity or Haughityness:

1 … if Arjun (men) decides not to fight (work by) taking refuge in pride then, his (men's) resolution (of not fighting/non-working) is a false one. His (men's) nature will make him engage (in such acts)" (ch.18, sl.59)!

What is actually men's nature? Any men's nature is to engage in some kind of work, productive or otherwise, which is influenced by the Gunas of Prakriti. But, some people do no work and lazily pass the time! Isn't this against Nature? Lazing around and doing no work is influenced by the Tomoguna and so falls in the Nature of people dominated by that Guna. Then if any man does not work, why is pride to blame? Because when Tomoguna dominates a being, it fills that being with Laziness which fills it with a sense of pride and thus ends up by 'giving off' of illogical reasons for not working. Such people with an air of vanity give off some lame excuses for not doing anything. They fear ridicule or embarrassment from others in exertions which will hurt their pride while in actuality; they have nothing to be proud of.

* Vanity is the quicksand of Reason (G. Sand).

* A man had to be on the road.Had to leave his wife, had to live his mother, leave his family just to try to get money to live on (Louis Banks, pp.42 in 'Studs Terkel's' "Hard Times")

2 … Arjun (men) should know such persons as Asuric who are fools, who perform penances with a feeling of pride and haughtiness under the power of passion and attachment (and) which are not laid down in the scriptures, which are fearsome and done by punishing the elements and verily him (God) who is established inside the body" (ch.17, sl.5-6).

That proud people are dominated by the Tomoguna is established here. And pride makes them fall in the category of Asuras; people who are characterized by, among other qualities, pride. So, anyone who is proud can also be thought of as a fool and posses a mentation of roughness and vice which are actually asuric or demonic perceptions and behaviour. But, why do such asuric or demonic people perform penances with a feeling of pride? Because of their foolishness! Because pride is their trademark! Because they do not

know that for penances pride is not a necessity but, will power, determination and Sthitopragya (steadiness of mind) is the main thing.

* Pride, the most dangerous of all faults proceed from want of sense or want of thought (Dillon).

3 … that person who blunders due to pride thinks himself as the doer of all works which are (actually) done by the Gunas of Prakriti (Nature)" (ch.3, sl.27).

So anyone who thinks of himself as doing this thing or that or, who has 'achieved' something must understand that the dominant Guna (disposition) in him is the actual doer, propelling him for such actions. But, what proof is there in this theory? That such people (who are successful) do not pass their time not working or lazying on their own is simple reason for this! For those dominated by the Rojoguna, they exert themselves on works that bring material gains; gaining such becomes proud and makes all sorts of 'hulla-balloo', not knowing that the Guna or disposition in them has made them do such. But, how can pride make him blunder? Because, he first becomes boastful and haughty due to this pride! Getting success after success makes him think on all occasions that he himself is behind that success. And, being boastful and haughty is Sin enough which leads to mistakes but which due to pride he oversees. Accumulation of such mistakes which he neglects or oversees due to pride makes him blunder or commit a bigger mistake in the future.

* It was pride that changed angels into devils; it is humility that makes men angels (Augustine of Hippo).

* Pride goeth before destruction and a haughty spirit before a fall (Bible).

* An over powerful ego is a prison from which a man must escape if he is to enjoy the world to the full. A capacity for genuine affection is one of the marks of the man who has escaped from this prison of the self (Bertrand Russell).

4 … the doer who is free from all attachments, devoid of Vanity, patient and enthusiastic and, immutable towards success and failure, are called Satwik (doer)" (ch.18, sl.26)!

What is meant by 'Satwik doer?' It means that worker who is Virtuous. Why is freedom from Vanity a necessity to be a Satwik doer? It is one of the many essentials to be a Satwik or Virtuous worker! Because if one will be vain in his work or exertions then, it will also mean that he has at least some intentions of 'showing' his work! It means that he has at least some intentions of 'showing off' his work. It means that he is working to show

people that he is working for a common good while actually there may be some hidden motive behind that work or he may be thinking of comfort and luxury while working.

(15) On Progeniture:

… if he (God) would not have worked, all these worlds would have been destroyed and (he – God would have been) the progenitor of unwanted children and, he (God) would have destroyed all these living beings" (ch.3, sl.24).

Now, if God is magnetism or the power of attraction between particles, how come the question of his non-working and begetting of unwanted children arise? This refers to God's presence (in all particles) not in the omnipresent way but, in the intermediate period of a short time when people approach him for help or for material or living things. All of us naturally know that from good parents are born good babies and from evil parents, babies who become evil later on. And if looked at carefully into which parentage virtuous children are born is those parents who having a sense of belief, reverence and faith in God. And, unto whom children are born who turn out to be vicious, their parents do not have any belief or faith in God and are also vicious or immoral, who did not approach or worship God for good children. And like an electro-magnet which gets demagnetized upon stoppage of electricity, in the case of these vicious parents, as they do not pray to God for virtuous children, they give birth to immoral or vicious or unwanted children, children not wanted by good people. Here the question of God's working arises. For those who revere and approach him (God) for good children, they get such children from the faith they have on him. But of those who do not believe him (God) and so not approach him (God) for virtuous children for them, he remains non-working and thus can be leveled as a begetter of unwanted or vicious children. Their non-faith in him (God) makes him (God) unmoving or listless in the case of human progeny.

(16) On Prakriti (Nature):

1 … one who sees Prakriti (Nature) as the doer of works and himself as the non-doer (of works) in every way, he sees in the real sense" (ch.13, sl.30)!

How can Prakriti or Nature do anything which is actuated by men or other living beings? Dynamic of Nature compel men (and other existences) to exert themselves for their own maintenance. Because Gunas or dispositions arise or are born out of Prakriti (from the struggles of men against Nature) which in turn become embedded in every

living being (once that being takes birth) and thus influence that being to act complementary to the characteristics of that Guna or disposition. Prevalence of one of the three Gunas or dispositions in men and the eternal absence of the satwik disposition in Animals and (such) other existences supply some proof of this shloka.

2 … the owner does not create in men a condition of work or, works or, a connection with consequences. These are actuated by the Gunas (dispositions) of Prakriti (Nature)" (ch.5, sl.14)!

Who is the owner here? The Soul! What proof is there that the soul does not compel men to work? This shloka establishes the dynamic of prakriti. Men can only assume : for if the soul is a part of the Supreme Being thought to be a power of attraction (between particles) or magnetism, what necessity does it have to make the body which it enlivens, to work or to expect the consequences? As soon as a man is born he gets the three gunas of Prakriti one of which dominates. And, that dominating Guna is reflected in the thoughts, ideals or works of that child from his childhood. And during adulthood, he sets out to act according to the thoughts and ideals and likings he had experienced from his childhood, venting out the pressure created by the dominant Guna in him through works complementary to that Guna or disposition.

3 … this whole earthen world being submissive to Prakriti (Nature), taking Nature as protection, (he – God) creates time and again (living beings)" (ch.09, sl.08).

How is the world submissive to Nature or Prakriti? Because all living beings have to depend on Nature for survival! Without Nature as a whole–with its atmospheric conditions and environment–life would have been impossible. The last part proves that existences were there before the present species of men on earth and will also continue to exist (in any form) after perhaps extinction of many a number of species, including man. But, to create living beings, how does God take Nature's protection? Because Nature is formed from God, God's energy is derived from Nature at the time of creation of living beings. New technologies and researches have discovered the formation of the heart as the first step in the life of an existence. This heart is the abode of the soul or a form of the Supreme Being. This heart' formation is possible only through magnetism which is found in abundance on this earth. Thus he (God) has to take shelter under Nature to create living beings. This creation is perhaps not possible in space where there is no base but, only air.

4. Said the Lord thus: "know (Arjun – men) that verily both Nature and Living beings are without origin and verily know that their qualities and power to change form have also evolved from Nature" (Ch.13, sl.20).

This relates to the timelessness of the origin of the Universe. When the dust particles arose, from what stage and when they solidified, there is no evidence of any type. What men come to conclusions regarding the origin of the Universe is only theories and theories. And perhaps, beings (of any size and form) must have been born as soon as the earth got created. The second part emphasizes the process of evolution (and adaptation) of living beings and the mutation of Genes. As with the natural conditions and environment so, living beings change themselves to adapt to that environment! Nature, although harsh, sometimes help the existences to change and mould themselves so that they can remain in that environment in which they try to live.

* Everything is subordinate to some great law of Nature (Harry in "A voyage of Discovery", from Jules Verne's 'A journey to the center of the earth')

* I found that how evolution works is still being argued, but evolution itself is unquestioned-a great and shining fact that makes the world more wonderful (Donald Culross Peattie in "A naturalists's Path to Faith", pp546, from, H.T.L.W.L)

*Nature does know extinction.all it knows is transformation (Dr.Wernher von Braun, space physicist in, Doron K.Antrim, 'symposium',"Why I Believe in Immortality" pp536, from H.T.L.W.L)

5 … existences that depend on Nature verily enjoy or suffer Gunas or dispositions born of nature. Because of its relations with the Gunas (dispositions), existences get both good and bad (qualities) from birth" (ch.13, sl.22)!

What type of existence depends on nature (for its survival and continuance)? All! Thus, all types of existences are of either a good or a bad dispositional type. But, how are dispositions born of Nature? This relates to the dynamic of nature and existences' struggle for survival. As existences are born, they start a struggle to maintain themselves that struggle ending on the existence' death! And in the course of that struggle, evolves experiences, attachments and expectations to consequences. Thus, hatred and likeness for things and consequences got embedded in the earliest species of all existences which was passed on to the following generations and (still) continuing.

(17) On Prosperity:

…. The subject matter of the Vedas (scriptures) is connected with the three Gunas (dispositions); Arjun (men) should be above the three Gunas. He (men) should always be non-connected with prosperity (and) wholly absorbed in his soul" (ch.2, sl.45)!

What is meant by 'absorbed in his soul?' Trying to perceive his soul and thinking of its (soul's) complete freedom all the time. Why non-connection with prosperity? Because, prosperity makes one lazy and haughty! And who is lazy so much that he cannot maintain himself or, who on prospering becomes proud, does not possess such perceptive powers that can make him perceive such subtile, non-describable thing as the soul or, think of such unheard of things as 'freedom of the soul'. Far from thinking of such things, he will think of immortality of his physical body and enjoyment of his wealth for long, long years. Therefore, he should give up his relation with wealth so that he can perceive and think about his soul.

(18) On Pandits (Learned Men):

1 … Arjun tells like a learned man who is full of reason and (also) sorrows for them for who grieving is unreasonable. Pandits do not grieve for the living or for the dead" (ch.2, sl.11)!

Grieving for the dead is natural and common! What does grieving for the living mean? It means one should not grieve at the misfortunes of people who are alive. Why do the pandits not grieve for the dead or living? Because there is no use! What misfortunes befall a man; it is bound to occur in him. He cannot flee from such happenings. Nature or fate has destined him for such misfortunes which are only consequences of his earlier mistakes. Thus, there is no point in his grieving. Same is the case with the dead people. Death is a natural phenomenon in all existences. Even in inanimate or material things, death occurs through destruction. Nobody can stop it. In its (death's) action, only time is a factor. So rationally, there is no point in grieving over another's death. Memories of that person haunt us. That is the problem. And for the learned man or Pandit, he knows how to overcome or bypass such memories. So, they do not grieve for the living or for the dead knowing them to be powerless against nature.

2 … pandits are equal in their outlook towards the educated and modest, towards Brahmans, cows, elephants, dogs and verily, eaters of dogs" (ch.5, sl.18)!

Physically these existences are not the same and, as regards the food habits and mentation of the modest and educated against the eaters of dogs, there is vast difference. Then, how come pandits view all the existences and humans as equal? Because of the presence of the soul in all these existences! This establishes Pandits as those informed or having information about the Supreme Being or God. As the Pandits have the correct information about God that can be called 'true knowledge' they know that a part or form or something that resembles the Supreme Being is there in all existences which have given birth to the existence and which is keeping it alive. So, they find no point of difference or reason to discriminate between these living beings.

(19) On Punishment:

… Of the means to subdue malpractices or vices, he (God) is punishment; for those who wish victory, he (God) is ethics; of things that should be kept in secret verily, he (God) is silence; of the wise, he (God) is wisdom" (ch.10, sl.38).

How can one who is deemed as the creator and protector of all, punish others? This shloka refers to punishment as the greatest means to conquer vice. For, there may be discovered or invented many methods to eliminate vice. But, punishment is the most productive of them. And as to what sort of punishment one can confer on others, for that, one can approach the Supreme Being or leave that matter (of punishing others) to God. Punishment will naturally vary from instance to instance and from people to people and from time to time. So, what punishment, at what time, to which people will be suitably decided by God if men approach him for that matter? Or, even if men does not punish others himself but forgives them and leave the act of punishment to God then, it will perhaps be much better. For only the creator will know best how, where and when to punish the bad!

(20) On Purity:

1 … among things that can purify others, he (God) is wind; among weapon bearers, he (God) is Ram; among aquatics, he (God) is Mogor; of the flowing rivers he (God) is Ganga" (ch.10, sl.31).

How can God be wind one may ask as everyone knows air-in-motion is called wind? Because in India and particularly among Hindus, there is a belief that wind is God (naming that God as Pawan). In addition to that, wind can remove foul smell which contains bacteria and other foul things. Naturally in hot weather, a cold wind cools, soothes and pacifies many. This may lead the people to invoke this wind – God to purify their environments and conditions. So he subordinates this great natural force to God so that men will do better if they revere and worship the Supreme Being instead in such conditions. For, as wind is only a natural condition influenced by the forces of nature, there is no way one can get help from the wind if it is worshipped? But if one worships the Supreme Being instead then, through such venerations, he may get relief for which he had approached the wind (God).

2 … (one) who is devoted to him (God), who is impartial, pure, able, renounces all consequences, remains indifferent to happiness and misfortune, he is dear to God" (ch.12, sl.16).

What type of purity? Purity of Devotion! But, why is purity of devotion necessary to be dear to God? 'Dear to God' means a real devotee of God who is also able to perceive the Supreme Being in his (Supreme Being's) basic form. And to become such a devotee, he should possess purity of devotion. For, if his devotion is doubling faceted or multifaceted, all his faith will be directed to two or more Gods. Then, his devotion will not be the maximum and will only reflect disbelief or partial belief in the Supreme Being. So in order to make his mind attuned to perceive the Supreme Being in his truest nature or form, he must have a single or pure devotion to the Supreme Being.

* Man flows at once to God when the channel of purity is open (Henry David Thoreau in 'Walden').

(21) On Purusha (Entity):

… he who knows without any doubt the Lord (God) as the Supreme among purushas (entities), he is an enlightened man; (he begins) worshipping him (God) in every way" (ch.15, sl.19).

What is meant by 'worshipping him in every way?' It means worshipping God both in the conceptual form and in the perceptive form i.e. in the belief of God as existing in all existences and material things. But, how is the Lord Supreme among entities? Not the incarnated form of God (as human) but, in the innate power (of God) to manifest according to changing situations. That God exist (in any manner) or that his existence is real, one cannot dispute. And that in all existences he will exist forever or go on living, one has more than belief. And this is also believed that God incarnates as humans in the form of prophets or religion givers. Naturally, that power (called God) which can take a human form or rather infuse in a human being such divine qualities as God, should be of such a quality that it does not get destroyed. Thus naturally, he (God) is the greatest among things that live or among entities. Anything that may be living or exist will be living for sometime and fade out after that time. But, that power which creates both existences and material things, lives on forever and thus can be termed as an entity and also the greatest among entities.

(1) On Rain:

… Sacrifices grow up from works (of God); from sacrifices occur rain; food is possible from rain (and) living beings from food" (ch.3, sl.14)1

That food is possible from rain there is no doubt in this. But, rain is a natural thing involving Sun's rays and heat. Then, how come is it possible from sacrifices? Because sacrifices are performed by men, men's good deeds (comparable to sacrifices) go a long way in bringing rainfall to benefit him. For, is there any need for rain in the oceans and seas? But, natural conditions suitable for rainfall will help rain occur in areas which are habituated by men. As long as the sun shines, rain will occur; there is no doubt about it. But, it has to occur in areas of human habitation and cultivation to be of use to men. And for such conditions, human effort is essential. And such large scale efforts are not possible for those who do not perform Sacrifices (of any kind). Leaving alone working for such causes, non-performers of sacrifices cannot even think of such things. Non-performance of sacrifice (by pursuing gratification and expecting consequences) has led men to large scale destruction of forests leading to landslides in the hills. This has led to rain falling in other areas where there is no human habitation. Thus although rain occurs, it is wasted! This presents humans with the problem as to how to cultivate rainfall? And without help from Nature (Earth), rainfall in abundance is impossible in any part of the planet. This brings

men to the equation of giving up things or practices that bring comfort or Luxury to him (but imbalance the ecosystem) and strive for making conditions conducive for rainfall (sacrifice) in areas where rain is necessary.

(2) On Rebirth:

1 … Mahatmas, who have received a Superior level of spiritual attainment after receiving him (God), does not get reborn which is temporary and full of sorrow" (ch.8, sl.15).

How can one receive God? Not receive but, perceive! Why is the Lord opposing rebirth in this shloka? Because amongst Hindus all aspire to be reborn as humans and thus, resort to all types of worship which include many rites and rituals without any guarantee of getting born again as humans. So he asks men to try to perceive the Supreme Being or the Supreme God. When men will perceive the real God his outlook will be much changed. He will give up many thoughts and imaginations including getting reborn as humans and will try to free his soul forever instead. For, if he indeed gets reborn he will again get much hardship and will eventually die after some time. But if he tries to perceive the Supreme Being during this present life, after having perceived him (God), he will automatically give up this idea of rebirth as human but strive to work detachedly for benefit of others. For when the concept of rebirth will be plaguing him, he will only do such works which are virtuous only in name and not think about the benefit of others but only about the consequence of his own works.

* One life, a little gleam of time between two eternities; no second chance for us forever more (Thomas Carlyle).

2 … fools who falsely think of going by the Vedas (Scriptures), who wish for sensual pleasures, who wish to go to heaven, who associates himself with various worships and sacrifices which pave the way for enjoyment of divine power and great wealth and which give rebirth and consequences, tell these 'flowery' words that 'there is nothing else'" (ch.2, sl.42-43).

What nothing else? Nothing to do in this world except to worship, pray and enjoy sensual pleasures. Why is rebirth ridiculed here? Because, those people (leveled as fools) who cannot grasp the actual meaning of the scriptures, think that worshipping various Gods and Goddesses will give him birth as a human again after their death. But according

to the sermons propounded in the Bhagabad gita, it is better to free the soul for ever than to bring it back (after the death of the physical body) in a human form. Thus, he calls these people 'fools' who worship God and perform sacrifices to get rebirth.

* Remember that no man loses any other life than this which he now lives, or lives any other than this which he now loses (Aurelius Antoninus Marcus).

3 … dying when the Rojoguna is on the increase (one) gets (re)born among work attached people. In the same way, dying when under Tomoguna makes him born in wombs of animals" (ch.14, sl.15)!

But rebirth is not favoured by the Lord (ch.2, sl.42-43 & ch.8, sl.15). Why is he telling of rebirth again? Just to instill in men the concept of the influence of the Gunas (dispositions) in men. Any man will 'carry on' or bear any of the three Gunas till his death: there is no doubt about this. But, how the Rojoguna or the Tomoguna will affect him in the last moments of his life is stressed here. As with the nature of the Rojoguna characterized by miserliness and attachment to consequences, one who dies while dominated by this guna, naturally after his death, he will be recalled or his name taken by those who show attachment to consequences and greed for wealth. In the same way, one dominated by the Tomoguna characterized by vice, ignorance, laziness etc. definitely after his death, his name will be recalled by such people whose characters bear semblance with his character prior to his death. Time and again this has been vindicated in our societies. 'Wombs of animals' refer to such people who can be compared to animals and thus getting born (among them) or his name recalled by such vicious, vile and worthless people. And hereditarily, his children will also get such Tamosik or animal – like qualities. This shloka stresses the need to cultivate virtue and thus let the dormant Sattwaguna surface up even at the last stage of one's life. There is no physical thing as 'rebirth': continuation of one species in the pure characteristics and recall of that person after his death by the future generations thereby enlivening him in their midsts is what can be called rebirth or a condition comparable to such.

4 … one ascending to Brahmalok or other planets (after his death) return again; but not after receiving him (God) (ch.8, sl.16).

Not receiving but, perceiving God (him). This shloka is intended for one who wishes to place his soul after his death, in heaven or in other imaginary places. The Lord intends to instill in men the Supremacy of the theory that with perception of God, there is

not any need as to whether one's soul is in heaven or in other places. Anyone who may not think of perceiving God, but worshipping various Devas, may think of attaining heaven. But such worships, after their ends, land the worshipper in the same position that he previously was leading prior to such worships. But if he perceives the Supreme Being, that perception helps him to realize that what is rebirth is only the recall of his name by people of this world after his death and that, even if no one recalls him (after his death), it makes no difference against him whose name is being recalled by the living.

(3) On Refuge:

1 … men should be conscious of him (God) in all his works and make over all devotion to him (God). He should take refuge in God by recalling him (God) through Yog of the intellect and remain thus all the time" (ch.18, sl.57).

What is 'Yog of the intellect?' Yog meaning connection, such connection of the intellect means finding a rationale cause to get connected with God-intellect referring to the rationale part of the mind. For most of us worship of God comes through customs and practices and most of us do not know why we worship God or, if whom we are worshipping (the worshipped) is fit to be called God. We are brought up in homes which profess devotion and so we get a 'tinge' of such devotion from our childhood which we carry about till our last years and do not dare to introspect for fear of being ridiculed. Thus it is largely seen that people show devotion and take refuge in such Gods in which homes they were brought up and had been practicing such worships. And persons who were brought up in homes which do not show devotion of any kind to any Superior Being displays a voidness of such refuges in their mature years. So, the Lord here introduces 'Yog of the intellect'. Before taking refuge in any religion or God, one must think clearly why he must seek such protection from anyone for; his protection will depend on that God whom he is worshipping. Then, he must find out if that power worshipped can be called God at all. For, it has been seen that in the name of religion, men have been worshipping religion givers (Gurus) or, cult figures or, even eminent personalities in the belief that they will receive the power of such persons if taken refuge. But such devotion is shallow and gets eroded after some time making men take refuge in another power. So he should first find out under whom he is seeking refuge, if he will get enough protection or not. The last part of the shloka sums up the meaning. Having found out that power (God) under which he should take refuge and then finding a reason as to why he should take such refuge

(through Yog of the intellect), he should get connected with that power (God) all the time, Yog not ceasing for any time. Without such rationale causes as to why he should take protection and under whom, he will be like a person running from 'pillar to post' not getting optimum protection from any power under whom he is taking refuge.

* These sincere believers are valuable to the world because they keep alive the conviction that God is more important then matter (Bertrand Russell).

2 … many who are freed from Anger, attachment and fear, by taking refuge in him (God) plunges in (reverence) in him (God); becoming religiously pure by undergoing penance of knowledge, has received his (God's) Nature" (ch.4, sl.10).

Received means perceiving God's actual Nature or form! But, to perceive this actual form, why should one take refuge in him? The question is under whom one should take refuge? For to know the Supreme Being's real self, one has to take refuge in one who is supreme and not in a secondary position. For what will he find if he takes refuge in Devas (Gods) and Goddesses (that are of a lesser power than the Supreme Being) than those things for which they are worshipped? But for this refuge (in the Supreme Being) is freedom from Anger, attachment and fear necessary? Verily! For one who cannot control his anger naturally, he can be said to be dominated by the Tomoguna! And who is attached (to) and fears consequences, being dominated by the Rojoguna, can they (along with the Tamosiks) take refuge or even think of the Supreme Being as someone to be worshipped? Only after being freed from these and such other things will they be able to take refuge in one whom is Supreme among existences and also above natural conditions, phenomena and various things held as God by men.

3 … Arjun (men) should not worry (but) abandoning all religions take refuge in him (God) only. (Then) God will free him (Arjun – men) from all Sins (ch.18, sl.66).

This shloka comes under criticism because firstly, it urges one to give up his practicing religion and secondly, (in the opinion of many interpreters) to take refuge in the human form of Krishna supposed to be an incarnation and manifestation of God (but without any suitable proof) and relegated to Idolatry. But, it should be remembered that what is religion is actually some guidelines propogated by a religious leader or a seer or even a cult figure with a sizeable or numerous people following, people who aspire to become spiritualistic, virtuous and perceive the Supreme God, but has not found the time nor the advice or directions for such and so resort to following such guidelines which

promise them such things. So, what all religions prescribe or propagate is the same as what the Lord here preaches – perceiving the Supreme Being or God. Only when men think of taking refuge in the manifested form then controversies arise. Men might, by even being born in other established religions, without following the guidelines prescribed in such, directly try to perceive the Supreme Being in any way he thinks proper. Secondly, the Lord himself stated (ch.7, sl.05) that this (manifested form) is his (Lord's) basest form and that men should try to understand his superior form which sustains this world and forms the living beings. So definitely, he speaks of that God who is, irrespective of all religions imagined, thought of, believed and held as a power who is immortal, immune (from destruction) and invincible and is thus a 'common entity' in all religions. Religions divide people with their 'customs' (although they speak of God as the Goal). Without any religion but with a desire to perceive the real God, men will be free from the rites and rituals of religion and yet attain a 'hale and hearty relationship' with God. But, how come men will be Sin free once he takes refuge in this 'Supreme Entity?' Because, as religions lay down a lot of conditions and circumstances, men lose valuable time in following them and also get attached to them thinking about the results. But, when men will directly think of the Supreme God without any worship of customs, rituals etc., he will go on working (his allotted errands) and at the same time, think about God. This will help him to detach from consequences. Detachment on the other hand will make him Sin free as he will lose all greed, meanness, and expectations of profit, jealousy and anger.

(4) On Religion:

1 … (those) who know the three Vedas (scriptures), who have drunk the juice of the plant Soma, who are free from Sins, who adore him (God) through many sacrifices, they pray (for them) to go to heaven; for their religious merit, they go to the abode of Indra (where) they enjoy divine things fit for Devas in heaven! Having enjoyed that great heaven out of their religious merit, they become degraded after it finishes. In this way, those who desire the religion established in the Vedas (scriptures), receive birth and death" (ch.9, sl.20-21)1

What is this religious merit? Worship and sacrifices done by the worshipper known for getting one heaven! How come this religious merit gets finished? Because, once they perceive heaven, they stop worshipping and performing Sacrifices to go to heaven. Thus, their religious merits become stopped. Why do they become degraded? Because, during

the time of their worship and sacrifices, they incurred less Sins or were completely Sin free (for that period)! But, as soon as they perceived heaven and stopped their worships and sacrifices then, they began to err. Errors when multiplied gave a bad colour to their characters and thus they became degraded. How can the religion propounded in the three Vedas (Scriptures) give to one birth and death? Birth and death here means perception of happiness and pleasure and end of such perceptions. When a man will follow the scriptures to go to heaven, naturally, he will do those things that are of a divine nature and well lay down in the scriptures! Thus, he will be immersed in virtuous works which make him happy and joyful. This can be compared to his birth as after being born a being feels happiness in seeing all the things around him nearby. But as soon as he begins to perceive that happiness and joy, he stops the divine, virtuous works thinking they are not required again. Thus being removed from the Virtuous works, he commits Sin (form error) and again leads a lowly life which can be compared to his death.

2 … (Those) people who have no respect (for) this religion, having not received him (God) return (back) to the path of life and procreation. (ch.9, sl.03)!

Which religion? One might ask. This as sermonized by the Lord in the Bhagabad gita summarize-able as 'to try to perceive the soul and the Supreme Being and to free the soul from the bondage of rebirth forever'! If people do not follow these sermons but follow other religions, how come they will not perceive God? For, perception of God is not that easy. Religions prescribe many things to 'go near God' and also say great things of God but seldom do they speak of the soul or how to perceive the soul, leave alone its complete freedom. So, they pray and worship God according to the guidelines set in their religious texts without perceiving the real God. Receiving means perceiving! But, if someone does not perceive God from his disrespect of this religion, how come he returns to the path of life and procreation? This relates to rebirth! Contrary to popular belief, rebirth does not take place bodily but, of the soul which is indestructible. And in actuality, rebirth occurs in an existence (of human beings) in his lifetime only. For, what is rebirth is actually getting another chance of seeing and perceiving this world before one's death. And when men do not try to perceive the soul (and thus cannot perceive the Supreme God) but follow other religions, they get a different mentality and attitude after practice of that religion. This leads them to perceive more of this world and the benefits of a human existence and feels a dominating desire of not letting – go of this human existence but enjoying this form of existence for which he has no credit but can only praise 'evolution'.

Thus, he thinks of procreating and leaving a progeny in the belief that he may himself take rebirth among this human race at a later time (non-existence of humans on this earth will mean no chances of him returning again). Thus, he thinks of leaving a species after him, thoughts which are spurted after practice of that religion which does not speak of the soul and its perception and freedom.

3 … when Arjun's (men's) mind which have been deluded by religious discourses, will be unwavering and steady and in a contemplative state, then he will receive Yog (or connection with God)" (ch.2, sl.53).

Not receive but, perceive! This shloka tells one the time or condition when he will perceive Yog. But, how come religious discourses delude the mind? Because, scriptures tell many various things about God and how to 'go to him (God)' and also about rebirth, happiness etc! But they seldom speak of the soul and the Supreme Being, their interconnections and their perceptions. Thus given the dominance of one of the three gunas in humans all the time, the necessity to work (and thus fall into the trap of attachment to their consequences) arises. Men easily become enticed at the prospect of leading a happy life with 'material comforts' and going to heaven after their deaths (which is nothing but a misconception). In this way, humans get deluded by religious discourses.
(See also Yog and Sthitopragya).

(5) On Renouncement:

1 … this door of hell is of three kinds; passion, anger and in this way, greed. (They) destroy the soul and therefore, these three should be renounced" (ch.16, sl.21).

But one may ask, how can one renounce these three as they are attached to humans and all other existences from birth till their deaths? Through detachment (from consequences), through meditation (and contemplation) and through Yog or connection with God1 Their renouncement especially of anger, is so vital that every human being should try to renounce anger by any of the above means or any other means which he thinks proper.

* It will take courage, for change can be frightening and men are greedy and timid, fearful of the unknown, clinging to the old (Sterling Tucker in "For Blacks Only").

* It is with our Passions as it is with fire and water; they are good servants, but bad Masters (Sir Roger L'estrange).

2 … as a fire is enveloped by smoke, so also all efforts are enveloped by defects. Verily, works in consonance with one's Gunas (dispositions) should never be renounced" (ch.18, sl.48)!

What are these types of works? Works or efforts that automatically spring to one's mind from his childhood days onwards as if he is capable of doing them without learning about them and imagination of doing which brings pleasure to his mind. It reflects the dominating Guna (disposition) in him without he being aware of it. Why should works of these types not be renounced? Because, they are natural to him and they bring to him satisfaction (of doing work)! This satisfaction in turn produces in him contentment which creates in him peace. And, peace is the most valuable but rare thing that a person may find or create in him in his lifetime. For when one does not renounce such works but keeps them up, he does something which acts as a vent to the pressure created in him by that dominating Guna (in him) and felt only by him. And, when he releases that pressure in the form of exertion then he feels a type of satisfaction of fulfillment although that exertion may not bring to him any visible gains. That type of fulfillment or satisfaction is necessary to every human being and so such works that are in agreement with his dominating Guna should never be renounced.

(See also works).

3 … the wise know the renouncement of works done with longing as Sanyas (abandonment); the well versed call forsaking of consequences of all labour as renouncement" (ch.18, sl.02).

The Lord here distinguishes between the two types of renouncements. What is popularly called renouncement is the first one also known as 'Sanyas' or abandonment. This includes all works which are done with eagerness. But in any work this eagerness is felt by the doer and so only a few works can be renounced which are usually done with eagerness. But, the second type of renouncement is renouncement proper and can be practiced by all. As mentioned above, all works are done with eagerness by the doer and on completion carry some sort of consequences. But when one will do the works in a detached manner disregard to the consequences, naturally what he gains or loses from that work will be to him secondary. What his first priority will be is the completion of the work by him. When he will see the work completed, as he has already taken his mind off from the consequences, he will be satisfied and not disheartened or displeased by the result. He

will remain in a sober condition—mentally satisfied. This is true renouncement, which makes one work but also satisfied.

4 … one who renounces the attachments of consequences, who is always satisfied and who does not seek refuge in others, does not do anything although engaged in works" (ch.4, sl.20).

What is meant by renouncement of attachment of consequences? It is the actual renouncement also spoken of in ch.18, sl.02 in that when one works that produces results one also waits and expects for the results, such expectations become to him a habit so that whatever he does, he does only for some expectations. Thus, attachments for consequences are formed. So, one should give up or forsake such habits of him to expect something out of his exertions so that attachments are not formed in the first place.

5 … for self-purification, renouncing attachments, Yogis work through their bodies, minds, intellect and (sometimes) only through their sense organs" (ch.5, sl.11)!

But all of us work with our bodies and helped (in such works) by our minds, intellect and our senses? This relates to satisfaction! Note the word 'for self-purification!' He (the Yogi) wants to purify himself. So, he practices detachment or renounces attachment (of consequences). This brings him satisfaction at all levels—body, mind and the sense organs. When he exerts physically, as he has no attachments, he becomes satisfied. Mentally when he thinks about that exertion, he feels no grudges or dissatisfaction. And contrary to the attached who wants pleasure after exertion, this Yogi being detached, does not feel the need for any type of pleasures of the sense organs. If he will seek satisfaction and pleasure from his sense – organs, or his mind, or his body then, he will be selective of the work thus dominating his natural work and giving way to consequential work which always leaves one dissatisfied. Thus renouncing attachments (or getting detached) the Yogi or one who is connected with God, when he works practically (bodily) is satisfied; when he thinks about the after – work (consequences) he is satisfied; and, when tries to recall about the work (or its consequences) does not feel dissatisfied or want of anything or a voidness but, remains satisfied.

6 … (One) who has control, renouncing all works mentally, lives in happiness in the town of nine doors; verily, the soul inside the body neither works nor makes others work" (ch.5, sl.13)!

What is this town of 'nine doors?' The human body with its sense organs and passages of eliminating toxic wastes! What is meant by 'renouncing all works mentally?' It means giving up or not thinking about the consequences of the work (although doing it physically). How this type of renouncement does make one happy? As this person with self control gives up all consequences from his mind, he gets on to work with a mind free from fears of loss or upbeat of gains. So after completion of such works, he feels satisfied that the work is completed and, contented that as he had no hopes (of any kind) prior to working so, what he has received or had to receive, is not necessary. This brings a sort of contentment to him which produces happiness in him.

* No man is happy who does not think himself so (Marcus Antoninus).

7 … and, at the end of one's life (one) who renounces his body recalling only him (God), he goes (to the Supreme Abode); he receives his (Supreme Being's) Nature; there is no doubt about it" (ch.8, sl.05).

What is this renouncement? By the soul, of the human body! At the end of one's life how can one recall God, at such a stressful time? This requires Sthitopragya or steadiness of mind which is possible only if the dying man would have had, in his lifetime, practiced Yog; or, meditation; or, detachment; or, even Sthitopragya. Now, during such renouncements after receiving the Supreme Being's Nature, how can one go to the supreme abode or heaven? Heaven is accessed by the soul, not the body. For, when the concept of soul will be implanted in men along with the superiority of the soul over the body then the person will desire, after his death, a suitable place for the soul. And, what suitable place will be there for it (soul) then heaven? And, as heaven is only a perception, perceivable only by the living (but a destination to the laity), so the Lord here speaks of the ascendance of heaven (by the soul) so that men in his lifetime cultivate a good habit in the form of Yog or, meditation or, detachment or, practice of Sthitopragya. Thoughts of the soul being placed in heaven after the destruction of the body will make men practice virtue which is instantly impossible but possible gradually if men practices Yog (or connects himself with God) or, contemplates (an inner part of meditation) on God or, give up attachments or even make his mind steady by practicing Sthitopragya.

(6) On Residence:

1 … Arjun (men) should deeply engage his (men's) mind on him (God), use his (men's) intellect on him (God). After that, he (men) will reside in him (God), (there is) no doubt about it (ch.12, sl.08).

What is meant by 'men residing in God?' It means that person will always find a favour in God (or will be God's favourite)! How come such favours not come to other persons who do not engage deeply (themselves), but lightly? They will but only at times of their worship of God. For, when men will entertain rationale thoughts on God (use the intellect), and after getting a reasonable concept on God and – why he should worship God and how – and then practice Yog (deep engagement of mind) then, even after working or doing other works his mind will be on God. And in continuance of such conditions, when he will pray to God then, his prayers will easily be granted. Because, one who worships lightly and only for specific causes, he has to worship and pray (concentrate) hard to satisfy God (to show his devotion). But one who gets engaged deeply, as he engages with his mind on God all the time (yog), even if he does not worship through rites, customs and traditions, through such devotion (yog) can easily satisfy God (and thus easily find God's favour).

2 … it has been said that the sense organs, the mind and the intellect are the residence of this thing! By covering the corporal beings it err their (being's) knowledge" (ch.3, sl.40)!

What is this thing? Passion! Why is it said to be taking residence in the mind, intellect and sense – organs? Because, it is through the sense organs that one perceives the perceptions. These in turn give rise to Passions in the brain (mind). Once tasted (generated in the mind), they hook the mind which blurs the intellect and urges the sense – organs to seek only it (passion) all the time. But, in case of a paralytic or another person who has lost power of his sense – organs, can he feel passion when others will talk to him or even touch him? So, it can be said passion rightly resides in these three things of an existence.

(7) On Resolution:

1 … if Arjun (men) decides not to fight (work) (by) taking refuge in pride then, his (men's) resolution is a false one. His (men's) nature will make him engage (in such acts – works)" (ch.18, sl.59)!

So, anyone who resolves not to work at all or not work (according to his dominating Guna or disposition), he must realize that his resolution is unnecessary. For, what the dominant Guna in him is, works complying with that Guna will get the better of him and compel him to do that work. This has been vindicated by examples of countless men who have taken to immorality once or twice even though enjoying a good and respectable position in the society. Thus, we have seen doctors becoming murderers, teachers becoming rapists and avaricious and, formally educated persons becoming villains. This is because, although at one time of their lives they have prevailed over their dominating Guna and become good publicly, that dominated Guna eventually found a way out by inciting such acts of ruthlessness or viciousness on one or two occasions of their lifetimes. On the contrary, one also sees persons leveled as bad or doing menial jobs but also showing heroism or pity or virtue or even turned to learning when the occasion arises. Thus, it can be said that when one resolves not to work in consonance with his Guna then his resolution might turn out to be false. But, is such resolution spurred by pride? Verily! Or, why will men desist from taking up the broom and go not to clean the streets when he thinks that the streets need cleaning up? Or why will not a man come down (mentally) and help a poor widow in distress, begging for a rupee? Or, of one leaving aside menial jobs as 'unsuitable' for him when his stomach is burning with hunger?

* No task is a long one but the task on which one dares not start. It becomes a nightmare (Charles Baudelaire).

2 … this tree has no form on this earth; in the same way it has no beginning and no end and cannot be seen; resolutely (and) with the weapon of detachment, this banyan tree whose roots are strong, should be cut at the base. Then, taking refuge in the Supreme Being who is the first and the oldest, who is out-spreaded and from whom everything has evolved, one must search for that place from where the goers have not again returned" (ch.15, sl.3-4)!

What is this tree? The imaginary banyan tree spoken by the Lord in ch.15! Why is it imaginary? Because, it is actually desire (in existences) and so it is presented (to men) as a tree inverted with roots upward and leaves downward. Why is resolution necessary to cut this banyan tree? Because to cut something which exist physically is easy! But, to cut that thing which is imaginary and only presented as an abstract form is very hard! So desire which is presented as a tree, should be kept out with great resolution! Without a firm

resolution on the part of the person to keep desires away, desires will spring up in every existence till its (existences) faculties are intact.

* Perhaps those who, trembling most, maintain a dignity in their fate, are the bravest: resolution on reflection is real courage (Horace Walpole).

3 … in this world for the resolute, there is only one intention; and verily for the irresolute, there are endless intentions" (ch.2, sl.41).

Why? This speaks for why resolution is necessary for people. Anyone with a goal, if he is not resolute to fulfill his goal, his goal will never be met. Because the chances are that before fulfillment of his goal, he will get distracted by other things. Or, he may even get tired before the goal is reached. This will make him accept another target as his goal which falls short of his main goal but which he is bound to accept due to his irresoluteness. He will see many goals and will try to fulfill all his goals but will eventually see non-fulfillment of any one of such goals. But if he will be resolute then, his resolution will make him take up the fulfillment of the important intention which will make that intention unitary.

* And who does not know how, if one makes up one's mind at last to have a tooth pulled out, the pain seems to cease as soon as we pull the bell at the dentist's (F. Max Muller in 'My Autobiography A Fragment' in ch. "My Mother").

* Everything is possible, including the impossible and absurd (Benito Mussolini, A speech in Trieste, Sept. 20, 1920).

4 … the wise call him 'Pandit' who is resolved to exclude passion from all his works (and whose) consequences have been burnt by the fire of knowledge" (ch.4, sl.19).

This explains who a Pandit really is. Although many believe a Pandit to be a learned man but contrary to popular belief, a Pandit is that man who has removed attachment (of consequences) from his works. Excluding passion from his works means there is no desire of any kind in his works. Thus, he is in a condition of freedom from the outcome or results of his works or the consequences thereof. But, why is he resolved in such actions? Shloka: 'burnt by the fire of knowledge' i.e., as he has perceived the Supreme Being (got the real knowledge), he has nothing else to get or desire. So, consequences of works are also to him needless. Thus, he becomes resolved to exclude attachment (passion) from all his works.

* All reforms except a moral one will prove unavailing (Thomas Carlyle).

5 … with a firm resolution (and) always added with devotion, with folded hands (they) exert to worship him by regularly singing his (God's) praise" (ch.9, sl.14).

Who are these people? Illustrious persons spoken of in ch.9, sl.13! Along with devotion to worship God, why is a firm resolution necessary? Because as given in ch.9, sl.13 as the illustrious and divine persons know God as the origin of all types of creations and at the same time inexhaustible, they worship the Supreme Being in his true nature or form. Now for the ordinary worshippers or the laity who worship God in conditions, natural phenomena, as existences, in human or other forms or even holding directions as abodes of God, worshipping God in that form (held as God) is easy. But, who worship that subtile, abstract, formless, unfelt, imperceptible form of God, although he may be having enough devotion, he needs some resolution to worship God (in that form) regularly. Without such a resolution, worship of the Supreme God (in such condition) will not be possible for long.

* It will take courage, for change can be frightening and men are greedy and timid, fearful of the unknown, clinging to the old (Sterling Tucker in "For blacks only").

(8) On Respect:

1 … (Those) people who have no Respect (for) this religion, having (thus) not received (perceived) him (God), return to the path of life and procreation" (ch.9, sl.03)!

What is this religion? The advice of the Lord to men of the perception of the soul, of the Supreme Being and, the final freedom (Moksha) of the soul! Why will not one perceive God if he does not follow this advice but follow other religions? Because, men practice the religions they follow and what the religions profess, men take it upon them to practice. And (perhaps) as the other religions do not comment so minutely or largely on the soul and its perception or, or the unseen God and his powers than what the Lord preaches in the Bhagabad gita so, the Lord tells of such persons as not able to perceive God. What is this path of life and procreation arising out of disrespect of the Lord's advice? From disrespect when men do not follow the Lord's advice and worship God according to other laid down teachings and sermons, becomes materialistic in their mentalities as spiritual goals are not to be found in their reverence to God. They have only such thoughts arising out of their different types of reverence – to enjoy life as a human being; humans being credited as the greatest of existences so, to procreate and leave a

progeny to fill in the voidness that would arise after their deaths and thus continue the existence of mankind on this earth. As the thoughts of the soul are missing from the agenda of their worships so, they definitely turn towards the consequences of their worships and the enjoyment of such consequences not only for themselves, but also for their future generations.

* When you don't have something to believe in, you will believe in everything (G.K. Chesterton).

2 … those who have no attachments and false self-respect, who are free from bad company, who have spiritual knowledge about God, who are free from longings, who are free from the opposites like joys and sorrows, who have no misapprehensions, go to that perpetual abode" (ch.15, sl.05).

What is that perpetual abode? Heaven or its perception! What is this false 'self-respect?' Showing respect for him or trying to portray himself as a good person when he actually has a bad personality within. But not showing any false self-respect along with other things, how can one go to heaven or the perpetual abode? One cannot go physically but perceive it in his lifetime. That perception is what one perceives as peace, serenity and tranquility within himself all the time. And in the case of this person who practices the above given goodness or virtues along with non-maintenance of false self-respect then it only shows how much a down-to-earth-type of person he is. It shows his frankness of character and at the same time reveals his honesty. This disposition of him – openness, frankness of his true qualities makes his mind broader and subtle to perceive subtile, abstract things indiscernible to the ordinary person. Such open, candid disclosure of his character by not wanting to maintain or show goodness makes his mind ready to perceive such moments and things which bring peace and harmony to him.

(9) On Restraint:

… others offer (as sacrifice) subjects of sound in the fire of the sense – organs; others, by offering (as sacrifice) the sense of hearing in the fire of restraint" (ch.4, sl.26).

Who are these people? Sacrificants or those who perform sacrifices! What is meant by 'fire of restraint?' Restraint performed by any existence which is likened to a fire. How is this fire (of restraint) linked to sense of hearing? By behaving to not listening to such sounds which may arouse passions or emotions in the mind? As given in the shloka, 'some

sacrificants perform sacrifice of sound' as they feel that sounds also influence human actions. But the greatest sacrifice regarding sounds is that when only useful sounds are allowed in to the mind (and useless ones kept out). For this, one requires to use restraint. And when practiced over time, restraint becomes a fire that can be used to burn – in this case to burn a desire to hear sounds that may excite passions or emotions in the brain.
(See also Sacrifices)

(10) On Retortion:

… Living beings return to their Gunas (natural dispositions) and (so) the wise try to get along with their natural states. What use will be of their subduement?" (ch.3, sl.33)!

This explains why good, respected people do evil things, why the supposedly evil do virtuous works and the majority are inclined towards money. Although one of the three Gunas dominates a person, it has been seen that the majority are dominated by the Rojoguna with the Tomoguna coming second and the Sattwaguna coming last. But because of the Societal System and the privilege given on births in good families in our societies, whatever the Guna dominating, children are made to go to schools and receive a good, formal education with the intention of taking up a respectable job for a livelihood, the last stage being done as a continuation of the first. So, the Guna predominating is suppressed and the Rojoguna is made to surface or even if not surfacing, works complementary to the Rojoguna are made and carried out. This leads to formation of a pressure felt only by that person who is dominated by the Tomoguna and the Sattwaguna – a type of (mental) pressure which increases as time passes and is released naturally through works which do not correspond or run parallel to the pattern he is brought up. Thus, we find some (not all) of the educated, respectable persons going lazy and running away from duty, being corrupt, maintaining biasness in the work place, lying and cheating all the time, taking much for a small cause, robbing and even killing others while, a smaller percentage of such people come out of their professions to help others in need, make a mark of themselves through their honesty and sincerity and, show a humanitarian mentality when found a chance. In the same way, there are many instances of people who had been brought up in 'dark neighbourhoods' and who had been leveled as 'bad' but has returned to the path of goodness and virtue when found the first opportunity. This only proves the uselessness of the subduement of the dominating Guna (disposition) of any

human being and the return of beings or actually, the surfacing of the dominant Guna 'forcefully' in an existence during its life.

(11) On Rewards:

… He God rewards people according to the manner of their deliverance to him (God). Humans in every way try to follow his (God's) way" (ch.4, sl.11)!

Why does the reward come according to the manner of men's deliverance? Doesn't he reward him who does not give himself up? Because, it depends on the belief and faith of the worshipper (deliverance)! As the Supreme Being are an entity that resides (or is found) in all things (up to the minutest part), belief and faith of the worshipper accounts largely to the action of him (God) to the worshipper. This acts like an electromagnet – where the magnet shows magnetism after it receives a electric current but instantly loses it as soon as the current is stopped—when a person with a profound faith and devotion worship him. It shows up the belief he has kept on burning within him. That intense belief stirs up actions from the Supreme Being as a force or power which he (that person) incites through his worship. And, when that worship is weak (through incomplete deliverance) showing half-hearted belief than that power of attraction (God) is not roused to the fullest extent. So, rewards (of any type) are also not up to the desired standard. And as to non-reward of persons who does not worship (or give himself up), this has been vindicated through the ruin of those who are immoral and not worship God in any way.

(12) On Ridicule:

… (one) who is equal towards friends and enemies and in the same way towards honour and dishonour; (maintains) sameness towards cold, heat, joys and sorrows; who remains away from bad company; for whom ridicule and praise is the same; who is habitually silent; who is satisfied with whatever he gets; who has no house (of his own); whose mind is steady and devoted; that person is dear to God" (ch.12, sl.18-19).

What is meant by 'dear to God?' It means he has the capability to perceive God! How can such a person maintain sameness towards ridicule and praise? Through contemplation, Sthitopragya, or through Yog! When a person contemplates on God, his mind becomes steady. He begins to acquire a new understanding of everything and thus realizes that ridicule comes from those who do not know about the person or thing

ridiculed or, whose minds are shallow. Or, the steady minded (Sthitopragyi) from his practice of Sthitopragya, he accepts ridicule as praise and so passes it (ridicule) as nothing derogatory. And the Yogi who has got connected with God even a little, even though having perceived God only 'that much' does not pay heed to the ridicule as he knows that paying heed to them does not amount to such as trying to get connected with God (Yog). Thus to him, ridicules coming to him does not make any loss to him and so he remains unmoved to them.

(13) On Rights:

… Arjun's (men's) rights are over his works, never over the consequences. He (men) will never be accountable for the consequences. (Also) his (men's) inclinations should not be towards non-exertion" (ch.2, sl.47)!

But one may argue, if he works, why should he have no right over the consequences or results? Because it will make men mean and selfish and thus the society will suffer. Say, if a soldier thinks that he will be killed or incur sins if he kill others then, what will happen to the Nation? Or, if a physician not touches his patients for fear of infecting himself, will he get a proper idea of the ailment? Or, if a teacher thinks beforehand that his students will not understand him or teaching or explaining things are of no use to dull children then will the teacher, the students or, even the society be benefited? A glance at the menial workers brings to light the importance of this shloka. So that men do not desist from work but carry on works in consonance with his dominating Guna, the Lord spoke thus to men. If men thinks about the consequences beforehand or works out the gains-and-losses even before he works, definitely he will suppress his dominant Guna and take up works that seem to bring gains to him. In such cases, the quality of the work and, the society, is bound to suffer. Definitely, if they would have thought about the consequences, the menial workers would not have existed today.

(14) On Rivers:

… Among things that can purify others, he (God) is wind; among weapon bearers, he (God) is Ram; among aquatics, he (God) is Mogor; of the flowing rivers, he (God) is Ganga" (ch.10, sl.31).

How come God be a river? God is not any river and therefore he tries to remove the myth of finding any God in a river or thinking of any river as God. Note the word 'flowing!' Because in India, most of the rivers are seasonal and so they dry up during the dry season. So if God is thought of as a river or, if a river is related or connected with God then, does God in the form of that river disappear from the earth during that dry period? Therefore, he brings the concept of 'flowing' rivers or perennial rivers as a form or manifestation of him (God). And, as all seasonal or perennial rivers are all the same throughout—flow of water through the plains–so, there is no connection of God in rivers. But why does he (God) name the 'Ganga' among the rivers and not any other river? Because the Ganga is revered as a Goddess and is held reverentially and, its water is held as highly sacred; so, the Lord mentions her name (Ganga) to arouse the people's attention to the shloka. What he means is that instead of worshipping that river, or of those who do not find a chance to worship her (Ganga) will do uniform if they worship the Supreme Being. And of those who feel dejected at not finding some waters of the Ganga (Gangajol) for holy purposes, they will perhaps be equally benefited if they recall the Supreme Being on such auspicious occasions.

(15) On Robbery:

"Verily" … "even a diligent man's or a conscientious person's mind is forcefully robbed by (the) powerful sense – organs" (ch.2, sl.60).

Why is the Lord using the word 'robbed' here? Because, it is appropriate to the action of the sense organs in any existence. As any human being will agree, sense perceptions which bring pleasure and delight the mind, they turn the mind to such things or objects or situations which bring more such perceptions to the mind. And, such inclination takes place even when the mind is seriously engaged in some productive work. Filling the mind with illusions of pleasure and happiness, they bring away the mind even in times which require the utmost concentration and thus bring loss (not of any small measure) to the existence even after the mind is rescued (virtually) from them. Thus the word 'robbed' is used here. To make the mind strong and immune from such robberies, practice of contemplation and Sthitopragya (Steadiness of mind) is necessary.

(1) On Sacrifice:

1 … (others) who renounce their material wealth, who undertake penance, who meditates and in the same way others who acquire knowledge by studies and the one who checks his passions by undertaking religious fasts (also perform Sacrifices)" (ch.4, sl.28).

This shloka defines what a sacrifice is. The dictionary defines sacrifice as giving up something for gaining another thing. All the above people who seem to be doing some extraordinary thing are doing these things in order to attain one object – that of perceiving the Supreme Being. But, perceiving the Supreme Being or even the soul is not easy. It requires a subtle intellect that can perceive even the most subtile and abstract of perceptions. And, when the mind is attached (to consequences) or one who is passionate, his mind being full of these things, will not be able to perceive the Supreme Being or, even the soul. So, he should rid these things off his mind to enable the mind for some Superior type of perceptions. Thus, he practices meditation, renouncement, penance, or even fasting so that his mind is 'cleaned up' and becomes eligible for that Superior type of perception. All these things require giving up of something for eg. Sacrificing time and effort by one who tries to acquire knowledge (on God)! Thus, all these things can be counted as sacrifices.

* To give away what is yours is the one praiseworthy virtue: with it there is no need for a mass of other virtues (Simhasana Dvatrimsika).

* From what we get, we can make a living; what we give, however, makes a life (Arthur Ashe).

2 … all works get completely concluded in knowledge. (So) Sacrifice of knowledge is better than that of matter" (ch.4, sl.33)

This establishes the Supremacy of knowledge over material things or possessions! When a man will know that knowledge is important then definitely, he will try to attain knowledge. Thus he will strive for such, striving for that effect will be termed as Sacrifice. For he may have to give up some other things to get the knowledge he requires. And when after sacrifices he will attain knowledge, knowledge building upon knowledge after perception of supremacy of knowledge then, he will realize that possession of material things or running after them is futile. Even a basic knowledge as to their use (of material things) is required before getting any material objects. And even for such small knowledge, sacrifice of any sort and amount is necessary. Without sacrifice of time, energy, resource and even pride, knowledge will not be attained.

3 … verily in this world, there is nothing pure in comparison with knowledge; that flavour is (experienced) by one accomplished in sacrifices by himself overtime" (ch.4, sl.38).

Definitely, no one can doubt the purity of knowledge. But, why is sacrifice essential to experience it? Because, to attain or gather knowledge is not easy! What is knowledge but the real or actual information on anything? And, when that knowledge is required by any human then, he has to pass many tests and undergo many rigours or hardship to gather that information which is called knowledge. This requires sacrifice of time and effort, of pleasure and leisure to gather that knowledge. And, when he uses that knowledge himself he feels its purity upon its application. So without sacrifice (of any type) perception of knowledge and the feeling of its purity are not possible.

*For things perceived by sense are more assured and manifest than matters inferred by reason, in as much as the latter proceed from and are illustrated by the former (William Harvey in introduction, pp.16, from "Disease,Life and Man" by Rudolf Virchow (translated)

4 … his (God's) changeable or destructive Nature Signifies 'Odhibhutom' or Supreme among the five elements; his (God's) Supremacy among the Gods make him 'Odhidoibom'; and verily he (God) as the soul which is the greatest among the corporal beings and resides in the body is the Supreme of Sacrifices or 'Odhiyagya' (ch.8, sl.04).

What is meant by 'Supreme of Sacrifices?' It means there is no sacrifice greater than which is done for the benefit of the soul. How? Because any man may perform any type of sacrifice to benefit from anything or attain anything, from knowledge to material possessions or, even rain! And, all these things may show some importance to that man performing sacrifice, or in case of knowledge, till his death. But sacrifices done for his soul bring benefit even after his death; it frees the soul forever – literally. For when a man performs sacrifices to free his soul, he gives up every bad conduct of his which may bind his soul to this earth—from attachments to bad thoughts. Thus, he will become a very, very, good person or very virtuous person. This will help him even after his death because as no one was affected by him during his life, nobody will take his name in bad or relate him to any badness after his death. Thus as the freedom of the soul is not proven by observatory or other signs, it can be concluded that it has not taken rebirth among humans

through complete non-recall of his name by humans after his death. Thus as a target or goal the soul (and acts done for its freedom) is the greatest of sacrifices!

5 … (Some) worship him (God) (holding God) as a single, (or) dual (or), different or worldly manifested (entity). (Others worship him) through the sacrifice of knowledge" (ch.9, sl.15).

What is meant by sacrifice of knowledge? It means performance of sacrifices to produce or receive information or knowledge about the Supreme Being. When a man performs sacrifice to know the actual God, he produces information on God in the process of such sacrifices. He then worships God according to the knowledge (about God) produced from such sacrifices. So the Lord speaks of worship (of God) through sacrifice of knowledge.

6 … of the sages, he (God) is Bhrigu; of the words, he (God) is the alphabet 'Om'; of the sacrifices, he (God) is contemplation; and of the stable things, he (God) is the Himalayas" (ch.10, sl.25).

What is contemplation? The thing that is meditated upon! It is an inner part of meditation. Without contemplation, meditation is incomplete and useless. When one meditates on a particular thing recalling its name repeatedly, it is called contemplation. But, how is God contemplation? It means without meditating upon God (recalling God's name) but any other power, thing or person, contemplation is temporary. He is the greatest and most powerful thing to be contemplated upon. Anyone may contemplate on anything; but when that person contemplates on God or uses God's name then, he receives or perceives the greatest benefit of contemplation. So one who is thinking of performing sacrifices, he will do better by contemplating on God.

7 … verily, sacrifices, charities and penances should not be renounced; they are to be performed. And verily, sacrifices, charities and penances make even the most learned, holy" (ch.18, sl.05)

What is meant by 'the learned becoming holier?' It means they acquire a spiritualistic 'tinge' or mentality. How come sacrifices make one spiritual although he is learned? Because, although one may be learned in different subjects, nonperformance of sacrifices may not make him Godly minded. In ch.10, sl.25 the Lord himself said of contemplation as the best of sacrifices. And while contemplating, the best way is to recall

God. And so, when one performs sacrifices of contemplation, then he automatically becomes Godly – minded by recalling God everyday. It becomes a habit of him. And so is with his learning; he becomes a little spiritual also from such sacrifices.

* Forgiveness, sacrifice and non-violence are the superior qualities of humanity (M. Premchand in 'Godaan').

* The purpose of human life is to serve and to show compassion and the will to help others (Albert Schweitzer).

8 … (men) are bound to this earth through work; (Arjun-men should) work in a well-manner for him (God), detachedly. (Working) as a sacrifice (is better than) in any other manner" (ch.3, sl.09)!

What is meant by 'working as a Sacrifice?' It means working without thinking of any gains (of whatever kind) or expectations of any type of consequences. Why is it better than that of any other manner? Other manners will mean not as a Sacrifice but with an intention of getting results or gains. And when men work in such manner then, expectations of consequences make them attached to the consequences. This binds their souls to the earth through rebirth. But when as a sacrifice, they will give up attachment and work detachedly only for the sake of working or for the benefit of others then, they will be free from any praise or blame of their works. This will also help in the freedom of their souls from rebirth as they will not be having expectations of consequences.

9 … all these people although different, (they are) wise in sacrifices; their Sins have been eroded by sacrifices. Those who feast on the nectar of sacrifice (formed) as a residue of sacrifice, go to the perpetual Supreme Being" (ch.4, sl.30).

What is meant by going to the perpetual Supreme Being? Perceiving the Supreme Being! Who are all these people? Those spoken of in ch.4, sl.25-29 and who perform various sacrifices as:

(i) The Yogis who undertake well the worship of the Devas (Gods);

(ii) By offering in fire that is held as God, things as sacrifice;

(iii) By offering as Sacrifice subjects of sound in the fire of the sense organs;

(iv) By offering as sacrifice the sense of hearing in the fire of restraint;

(v) By offering in the Yog of self-restraint—that Yog which gets inflamed through knowledge–all the works of the sense-organs and breathing!

(vi) By renouncing their material wealth; by undertaking penance; through meditation, by acquiring knowledge through studies and, by undertaking religious fasts to check his passions;

(vii) By making as offering the flatus to belch and the belch pass off as flatus.

(viii) By blocking the passages of the outward going and incoming air (of the human body) through the practice of pranayama.

(ix) Others that practice moderation in food perform sacrifice by offering to God the air inhaled for the same purpose.

But, what is the proof of their wisdom in Sacrifices? That they know about the importance of sacrifice and their methods of performance is proof enough of their wisdom in Sacrifices. But how come sacrifices have worn away their Sins? Because, all or any of the above activities performed as sacrifices are intended to either appease the Gods or correct their physical or mental habits. When Gods are worshipped to atone for one's sins naturally, their sins will be forgiven. Or, one who corrects his physical or mental (bad) habits or, one who rectifies his personality, will he violate the laws of morality and religion? Thus, he will not incur any Sin. What is this Nectar of Sacrifices? Consequences or results of Sacrifices! How come sacrifices make the Sacrificant perceive the Supreme Being? By way of sacrifice when anyone will be worshipping a power (believed as God) for a long time, he will acquire that mentality through which he can think, feel and perceive the minutest, unseen, abstract and subtilest thing as God. Or when through sacrifice, he will try to rectify himself or correct his bad habits, he will acquire such mental powers which enable him to perceive subtilest and most abstract thing as God.

* For everything you have missed, you have gained something else (Ralph Waldo Emerson).

* Honest effort never goes waste-this was the wisdom of the sages (Munshi Premchand in 'Godaan').

(2) On Sage:

1 … he (God) is the Sage; he (God) is the Sacrifice; he (God) is the Libation offered to the Gods during funeral ceremonies; he (God) is the medicine; he (God) is the Mantra (mystical charm); he (God) is the Ghee (clarified butter); he (God) is fire and verily the burnt offering in fires" (ch.9, sl.16).

Who is a Sage? One who is wise and well judged! Then meeting such a man, can we hold him or worship him as God? No! The answer is that although it has been a tradition among some people to worship some of the sages for their wisdom placing them at par with Gods, it will be better for men if they worship the Supreme Being instead of these sages. For the Supreme God being superior among humans and so humans (sages) for all their wisdom and power of judgement have only to thank the Supreme Being. For without their worship of the Supreme Being for wisdom and mental capabilities, these sages would have been ordinary human beings. So perhaps, it will be better for men if they worship the Supreme Being instead of the sages for wisdom.

2 … verily, he (God) is the beginning of the Devas, the Superior Sages and the entire creation; (but) devas and superior sages do not know about his (God's) origin" (ch.10, sl.02).

Who are the Superior Sages? Sages comparatively superior in wisdom and discernment than the ordinary ones! This shloka establishes that God existed even before existences (as humans and sages) evolved. But, why do not the superior sages know about God's origin? Because, it needs much more wisdom and power of discernment to know the origin or evolution of God! What God is or whence he came (to this world) or about his presence in relation to time, even the superior sages cannot guess or comprehend or form a theory of facts. It is very difficult for anybody on this matter. Thus, this shloka dismisses the false promise of receiving wisdom and goodness from worship of the sages as even the sages cannot comprehend or find out the origin of God themselves. What use is worship of such persons for wisdom?

(3) On Sankhya:

… Only the less intelligent say Sankhya and Yog as separate; the scholars never say that! Even if refuge is sought in one (of these) in a proper manner, (one enjoys) consequences of both" (ch.5, sl.04).

What is Sankhya? One of the six Hindu Philosophies which hold Prakriti (Nature) and Purusha (Entity) as the origin of all things! Purusha (entity) according to Sankhya is one which remains neutral. Now, how can belief in Sankhya give to one consequence of both Sankhya and Yog? Yog means getting connected with God! And when one takes refuge in Sankhya as a system of belief and worship definitely, he will worship Purusha

(entity) as the Supreme Being given Purusha's neutrality in matters of creation. Thus he gets connected with the Purusha (entity) after worshipping him. It is only a theory that propounds the existence of a Purusha (entity) in this creation (of the world). So one who holds on to the Sankhya doctrine will automatically worship that Purusha (entity) as he sees it as unchangeable, as and thus more powerful than Prakriti (Nature). It is the same as in Yog when the Yogi, no matter from what source he gets the concept of God, believes in him (God) and gets connected with him through Yog. As Sankhya lays down the existence of a Purusha (entity), so it does not matter from what source the worshipper gets the concept of that entity. Note the words 'in a proper manner'! Definitely in the worship of that entity given in Sankhya, only proper manner of worship will make one perceive that entity.

(4) On Satisfaction:

1 … one who has become fond of his soul, verily, he is satisfied with himself. And that man who is satisfied, he has no other work" (ch.3, sl.17).

How can self-satisfaction spring from fondness of the Soul? Because, 'fondness'of the soul will arise only after one will perceive his soul! And, perception of one's soul inside one's body is not easy. So when after much trials and practices a man perceives his soul inside his body, he clings to such perception realizing it to be 'sublime' and from such adherence to that perception (of the soul), begins to love his soul. This brings to him satisfaction in that he has perceived that thing (soul) of which many have not been able to perceive. But, how come self-satisfaction leads to nullification of works? Work for the maintenance of his body a man always have demand for such; he cannot remain away from such work even for a day of his life. But what the Lord here is speaking is of consequential works or such works which bring an end result to men. And for such works, this man has no need or requirement. For when one works to maintain him, such works fall in the category of necessities and thus cannot be averted and in regard to which consequences do not matter. But works which are done with an eye on the consequences, such works are carried on till the satisfaction level on the part of the worker is reached. Once the worker is satisfied with his work (consequences), he stops doing that work and starts something new. So, getting satisfied is the real motive behind such works. But even not doing such works, if he becomes satisfied from other sources (like perception of the soul) then, consequential works do not matter to him as he is satisfied from another source.

Satisfaction from perceiving his soul gives him a kind of satisfaction unsurpassable by other kinds of satisfaction.

* In everything, satiety closely follows the greatest pleasures (Cicero).

2 … of this man, his intellect very soon becomes stable to a large extent who is mentally satisfied! Verily through grace (thus received), (in him) originates an end of all his sorrow" (ch.2, sl.65).

What is mental satisfaction? Satisfaction felt by one in his mind. Is this satisfaction different from that spoken of in ch.3, sl.17? They are the same types of satisfactions. But, how can mental satisfaction lead to intellectual stability? Intellectual stability spoken of here is the same as stability of mind or Sthitopragya wherein one can use his mental faculties and discernment with a calm and stable mind. And who is not satisfied, how will he think about anything calmly and rationally? Will his mind not be chaotic and disturbed? And what the Lord has spoken of as Sthitopragya and the means to attain it, mental satisfaction is only another way to attain stability of mind.

3 … one, who fully comprehends the Supreme Being, receives Supreme Devotion to the Supreme Being. He is self-satisfied and at peace with all other living beings. He does not expect (anything) nor sorrows" (ch.18, sl.54).

Receiving Supreme Devotion means perceiving Supreme Devotion to God within himself! What is meant by self-satisfaction? Satisfaction over what he has done and what he has received. How can this satisfaction emanate from his comprehension of the Supreme Being? Because as through his mind he can fully understand the Nature of God, he does not feel any more need to seek out the real God. He receives or perceives that greatest unseen able power which almost everyone tries to find. And, this makes his life full and satisfied up to a level in which he does not feel any desire for possession of other things. Thus, self-satisfaction automatically comes to him.

4 … for whom a loved one or a hated one is the same; who judges criticism as self-satisfaction; who takes equally both honour and disgrace; (acts) evenly towards friends and foes; who renounces all efforts; he is called beyond Gunas" (ch.14, sl.22-25).

What is meant by judging criticism as self-satisfaction? It means getting contentment in his faults. But, how can one take on his faults or criticism as self-satisfaction? This requires Sthitopragya or stableness of mind and, detachment! Only

when the mind is free from attachments and is in a fixed and stable condition can one get satisfaction from criticism of his self or of his faults. Refer to the word 'beyond Guna'. This means although present at all the time with one of them dominating, even then, no single Guna can influence his thoughts and actions or make any impact on his personality. And for such a condition, the above mentioned attributes are necessary in an individual for which detachment (from all consequences) and Sthitopragya or stability of mind is necessary.

5 … one who is satisfied with things got without much exertion, who is beyond the opposites, who is not envious of anyone and who remains uniform in times of fulfillment or non-fulfillment, does not get bound even if he works" (ch.4, sl.22).

What is this type of satisfaction? It means satisfied with things got easily or without much effort. But anything which has any worth or value cannot be attained easily or with little exertion! Then, how come one be satisfied with things got without much effort? This requires detachment! Surely, anything that has any use (of whatever type) is not found free or given gratis on this earth! And so for such things, one has to pay a price. But of this man, he simply does not run after such things. Surely, he will need things that are of use to him, even having an urgency or importance in them. But by being detached from consequences of works, he has made his life simpler in such a way that even if he does not get such important or urgent things, he does not grumble but makes do with such things which serve as a duplicate for the important ones and which can be found easily. In this he is satisfied that he has not run after and exerted his maximum efforts in such things which can be had after one spends a great deal of time, effort and resources on it.

* Think of all the people who are worse off than you are, and be contended with your lot (Democritus).
* How much money is enough (The Talmud).
* As you simplify your life, the laws of the universe will be simpler; solitude will not be solitude, poverty will not be poverty, or weakness (Henry David Thoreau).

(5) On Scriptures or the Vedas:

1 … in this way, the secretest substance of the scriptures has been told by him (God); knowing this, intelligent persons can be successful in their endeavours" (ch.15, sl.20).

What is this secretest substance of the scriptures or Vedas? The concept and perception of the soul, the perception of the Supreme Being or God and getting connected with him or Yog and, the ways and means to free the soul from rebirth forever or, Moksha. What is this 'endeavour' spoken of? The trials by intelligent people to get connected with the Supreme Being or practice Yog and to attain Moksha! How can the intelligent people be successful from this 'Secretest Substance?' Any person, if he is intelligent in the real sense, tries to better himself in the greatest possible way. And for the intelligent, to discern the freedom of the soul is to him a great achievement of his life as a human being. Thus, this substance acts as a foundation for them to achieve that thing (Moksha) for which perhaps they had been searching or thinking for a long time.

2 … (One) who engages himself following his passions, leaving away directions as lay down in the scriptures; he receives neither accomplishment nor the supreme way" (ch.16, sl.23)!

What type of accomplishments? It is the same thing as receiving the supreme way i.e. freeing the soul from rebirth or going to heaven. What is meant by 'engaging himself following his passions?' i.e., he tries to gratify himself by running after consequences. What type of directions is laid down in the scriptures? That one should not work for consequences but detachedly, abandoning consequences. How does non-follow-up or non-pursuance of these scriptural directions make one non-accomplished or not go to heaven? Because, when one will work by not heeding these scriptural directions, then naturally he will concentrate on the consequences and expect them and thus become attached to them. Then he will find it hard to practice virtues to attain Moksha or make his soul go to heaven as becoming attached to consequences will make him mean, angry, passionate and selfish which keeps a man from receiving (perceiving) heaven.

3. "Therefore" … "sacrifices, charity and penances of the spiritualists have been going on by the utterance of 'Om' as per recommendations as usual" (ch.17, sl.24).

Who recommended this word? None but the scriptures! Why has it to be recommended by the scriptures? Because a man will always consult the scriptures before doing some virtuous things like penances, charity and sacrifices and as the word 'Om' is used to signify the Supreme Being, so it is advised to be uttered through the scriptures.

(6) On the Sea:

… just as water enters into the Sea that is already full in the same way, one who is steady gets peace of mind (even after) all desires enter into his mind; but not the one who seeks fruition of his desires" (ch.2, sl.70).

Here, the Sea is used as a simile with a steady person or one who is in Sthitopragya. One who has knowledge of the Sea will agree that although rivers empty themselves into the sea, even then the sea does not overflow. It always remains calm and undisturbed although being fed by more than a dozen rivers everyday. In the same way, one who is in Sthitopragya he remains steady as the sea although cravings enter into his mind. He is not disturbed by the cravings. The simile of the sea will help one understand the importance of steadiness of mind or Sthitopragya more easily.

(7) On Secrecy:

… Of the means to subdue malpractices or vice, he (God) is punishment; for those who wish victory, he (God) is ethics; of things that should be kept in secret, verily he (God) is silence; of the wise, he (God) is wisdom" (ch.10, sl.38).

How can God be a factor in Secrecy? Actually, God is not any factor in any secret things. The Lord here compares the greatest necessity for keeping a thing in secrecy with himself. Different people may have different methods of keeping things in Secret. But perhaps, the most effective will be not to talk about the thing that is intended to be kept in secret or, by maintaining silence on that matter. So, keeping silent on that thing is the greatest step to keep that thing in secret. And of those who cannot keep silent surely, they must pray and worship God to help them remain silent. As silence is the greatest factor in maintaining secrecy so, people should approach God to help them to keep silent.

* Silence is often a great accomplice (F.L. Gomes in "The Brahmans").
* Knowledge speaks, but wisdom listens (Jimi Hendrix).
* Better to keep your mouth shut and appear stupid than to open it and remove all doubt (Mark Twain).

(8) On Seed(s):

… Arjun (men) should know him (God) to be the perpetual seed of every existence; the intelligence of the intelligent; the strength of the strong" (ch.7, sl.10)!

But, what proof is there that establishes God as the carrier of all existences? This relates to the start of life on earth. That life originates from matter is well known. And what was once devoid of life (earth) came to be filled through existence from matter through that force of attraction inherent in all particles. And, that property to give birth to its same kind or self-creation is retained in the existence which manifests itself under favourable conditions. So, that power of attraction or God which first created life and which is retained by every existence through a system called 'heredity' and which gives origin to the heart can also is called the seed of all existences.

(9) On Self – Control:

… (One) who has Control, renouncing all works mentally, lives in happiness in the town of nine doors. Verily, the soul inside the body neither works nor makes others work" (ch.5, sl.13).

What control? Self – Control! Can works be renounced actually? No! But its consequences are spoken of here. What is this town of nine doors? The human body! But through self – control, how does a person live in happiness in its earthen life? Because without self – control a person cannot practice Yog or, detachment or, abandonment or, renouncement or, sacrifices etc.! Although sacrifices like meditation bring to one self – control even then, without self – control one cannot control the emotions that gather in his mind. So to him, renouncing consequences of work is very difficult. But, when his mind is controlled and this controlled mind controls his body also then, he can work detachedly and without paying heed to the consequences. Thus, he is not haunted or troubled by the consequences. This leads him to peace and when he is at peace, he perceives happiness also.

* Aim at extreme disinterestedness, and maintain the utmost possible calm (16:1, Parker's translation: Taoism).

(10) Sense Organs and Sense Perceptions:

1 … those things which have an end, which come and go and, which can give cold, heat, happiness and sorrow are only perceptions of the Senses. Arjun (men) must bear them" (ch.2, sl.14)!

Here the Lord refers to births and deaths in our society and also events which gives us pleasure or sorrow. But, are they actually sense perceptions especially when we experience death of our near and dear ones, or loss of a material thing which when existed gave us immense pleasure and happiness but when destroyed, made us grieve? In a way they are although in their physical forms they existed on this earth as living beings or inanimate objects. For eg, In the case of a blind man, can he see his relatives or any other existence etc. and thus feel the demise of his relatives as greatly as felt by one who has seen them? For the related person's appearance was not perceived by his mind due to his sightlessness, he may not feel that loss as greatly as one who had seen that relative when he was alive. Or of a paralytic who cannot use his hands, can he feel the loss of that material thing which brought comfort and pleasure to the one who could use it but not for the paralytic who could not make use of his hands. Naturally, he cannot make use of the sense of touch and so cannot perceive the benefits of that material object. Thus, what comes and goes away bringing with them joys and sorrows are in a way perceptions of the sense organs. Without our sense organs feeling and experiencing these things, the presence – leave alone effects – of these things would go away unperceived. But, why should man bear these perceptions? There is no other way! Men may go mad sorrowing over loss of one's parents, or friends or, acquaintances or, over loss of any inanimate objects. Or, he may kill himself grieving over the loss; but the loss will eventually happen. He cannot stop the loss! And, he is feeling the loss because his sense organs are alert and recording the loss. Grieving or rejoicing will not do the situation any good or worse. It will only uncover his weakness or impair his personality. Thus, it will be better for him if he strengthens his sense organs and bear these sense perceptions.

* He conquers who endures (Persius)

* Worldly fame is but a breath of wind that blows now this way and now that, and changes name as it changes direction (Dante).

* One must also train oneself by small and frequent efforts, to dominate one's feelings, one's nervousness, pride, laziness and suffering. Such an apprenticeship is indispensable to any civilized person; the basic error of modern teaching is to have neglected it (Alexis Carrel, "Reflections on Life").

2 … like a tortoise which collects its limbs and parts (inside its body), in the same way when a man collects his sense organs from gratification then, his wisdom is steady" (ch.2, sl.58).

But the sense organs of a healthy person are always functioning and so, easily succumb to the pleasures of gratification. Then how come one can bring them together from gratification? From practice of Sthitopragya! For it is true, the sense organs always try to find something pleasurable and enjoyable and which soothes them. But these in turn becomes habit forming and hooks the mind to gratification. So it is with the mind that one should try to control his sense organs. And for this, Sthitopragya or steadiness of mind is very essential. When one will practice Sthitopragya or steadiness of mind then his mind will be steady and unwavering. Such a mind will not easily fall pray to the pleasures of gratification perceived through the sense organs. And that controlled mind, over time, will control the other sense organs by bringing them away from gratification and directing them in their proper purposes. So any man who may be thinking of controlling his sense organs, Sthitopragya is the best way.

* The poorest education that teaches self-control is better than the best that neglects it (Anon).

* I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is the victory over self (Aristotle).

3 … a man should control them and think only about God; verily, when the sense organs are Subdued, his wisdom is fixed" (ch.2, sl.61)!

What should a man control? His sense organs! But to think singly about God, is control of the sense organs necessary? They absolutely are! For, it is through the sense organs that perceptions enter into a body. And that type of Gratification kidnaps the mind (arising from such perceptions) which the mind likes to indulge upon. And for that kidnapped mind, can it think about god and the means to perceive him? So, control of the sense – organs is necessary. But, how do controlled sense organs signify fixed wisdom? Because, when the sense organs are under control, the mind does not waver from the tugs of gratification. This makes the mind suitable for concentration on a particular topic without chances of biasness or partiality of thought and thus brings out right, fair and impartial judgement.

* He who controls others may be powerful, but he who has mastered himself is mightier still (Tao Tch King).

4 … verily, controlling the sense organs from all sides, completely renouncing all the longings which arise from mental imagination unwaveringly, with determination, Yog should be practiced (ch.6, sl.24).

What is Yog? Connection with God or forming a relationship with God! Why is control of the sense organs necessary for practice of Yog? Because, uncontrolled sense organs pave the way for perceptions which give rise to gratification in an existence! And, one who thinks of gratification he cannot think of God, leave alone getting connected with him. So from all sides i.e. form the areas of their actions, the sense organs should be controlled.

* We are what we repeatedly do. Excellence then is not an act, but a habit (Aristotle).

(11) On Service:

… This (sacred teachings) should never be told by Arjun (men) to him who performs no penances, who is not devoted, who does not serve others and who doubts him (God)" (ch.18, sl.67)!

What is this thing? The contents of the Bhagabad gita! Why not to those who do not serve others? It is the same as with the undevoted ones. For anyone who will serve others definitely, he has some amount of humanity in him. Naturally, he is not haughty or proud but can think himself as one who can render some sort of assistance to any existence. He has the mentality to perceive others' difficulties. On the other hand, who does not serve others (in any way) are mean, arrogant, haughty and of a rough disposition. They are the ones who do not even know how to talk and the manners etc. Definitely, they do not possess that type of perceptions to think of all existence as the same and of men's inferiority against Nature and the Supreme Being. So, when they will be presented with such philosophical and ethical advices naturally, they will make fun of the presenter and of the contents (of the book). This will debase this teaching and will be in a way degrading to the narrator.

(12) On Sin:

1 … (one) who cooks for the enjoyment of his sense-organs, that sinner (suffers from) Sin; but, the virtuous and pleasure-finders of food cooked after sacrifice are released from every type of Sin" (ch.3, sl.13).

In what way is it a Sin if food is cooked for the enjoyment of the sense organs? Because, when food is cooked to gratify the taste buds then most of the nutrients gets destroyed and extra, unwanted materials (used to make the food tastier) goes into our bodies. All this occurs with our conscience and when this goes on for some time, we fall sick or become ill. Willingly punishing our bodies through tastier foods is an offence that can be termed as Sin. But, how can sacrifice make one free from every type of Sin? Any performance of sacrifice signifies the intention of the sacrificant of getting an important thing (from the Sacrificant's point of view) by giving up another less important thing. So in this case of non-sinning from food, when the virtuous cook food for the sake of eating (and maintaining his body) he automatically gives up the idea of taste and mental satisfaction from that food. Thus indirectly, he is getting the utmost benefit of his food and so his body does not come to any loss from such foods. This in a moral sense can be called 'Sin free' as he has not incurred Sin like the non-sacrificant by consuming food in its pure form.

(See also Sacrifice).

* The cause of Sin is ignorance of what is better (Democritus).

2 … (one) who has no attachments for consequences, whose mind and intellect are controlled, who gives up the mentality of ownership does not incur Sin as he works only to maintain himself" (ch.4, sl.21).

This shloka echoes with the one in ch.3, sl.13 where sacrifice in cooking of food is mentioned. But, how can performance of the above actions and maintenance of such make one Sin free? Sin means consequences of works done against morality or virtue; the actions affecting either self or any other existence. And in conformity to the above habits and behaviours, when one will have no attachment definitely, he will do anything as a duty only or, only for the sake of working. And, when the mind and intellect are controlled up to the point of negation of ownership then, definitely that person will be satisfied with what he gets and will have neither apprehensions nor expectations of anything. A man violates morality when he thinks of getting something that is not naturally or otherwise ordained for him. And, one who has no intention of ownership coupled with mental and intellectual control, will he violate such moral rules and regulations? To him possessions

and the thought of owning such do not come to him. Thus whatever he does, he does not do to produce any surplus or to gratify himself but, with such an effort that he can maintain himself. Working with such a mentality produces no Sin from anyone.

* Choose the best life, and custom will render it agreeable (Plutarch).

3 … (Arjun – men should) know this as Passion and Anger originating from Rojoguna; (should know) this as the enemy of this world, the great Sinner and, the great devourer" (ch.3, sl.37).

How come Passion and Anger becomes a Sinner? Not actually from the performer's point of view but, they initiate or compel the person to Sin. There is no need to explain Anger's role in Sin. But of passion's role men must understand. For too much love for anything makes a man desire that thing even in unfavourable conditions or circumstances. This makes him break the chains of legality or morality and go beyond such limits to obtain that thing. Thus through Passion, Sins are committed and thus, Passion named the great Sinner (along with Anger).

4 … (Men) do not gather Sins doing works that agree with one's gunas (natural dispositions). Doing works suited to one's caste defectively is better than doing duties of another caste defectless-ly" (ch.18, sl.47).

How? Because of the satisfaction factor! Anyone who is not satisfied from anything, naturally he will run after that thing and try to attain more of that thing by any means till the satisfaction level is reached. And given the dominance of one of the three gunas at the time in a human being, naturally man will be inclined towards that work and the results or effects produced out of that work which comply with the dominant Guna in him. So those works that come in consonance with his dominating guna, he will take to them naturally and be satisfied with the completion of that work without glancing at the end results or consequences. Even, trials of such works will give him a kind of satisfaction as they will 'vent' out the energies brewing up inside him produced by the dominating guna (in him) from non-action in works agreeing with that Guna. Thus no Sin will be committed by him as he will not find any barriers in carrying out his works. But, if he exerts himself in works that do not fall in consonance with his dominating Guna then, although he may succeed and become famous in such works, he may not be satisfied. Because, the pressures or energies brewing-up inside him formed by the dominating guna

has not been vented through works agreeing with that Guna. And thus, he may Sin, trying to push that moral barrier to bring him satisfaction.

* Any man may make a mistake; but none but a fool will continue in it (Cicero).

* If you would avoid uncleanliness and all the Sins, work earnestly, though it be at cleaning a stable (H.D. Thoreau in "Walden").

5 … (The person) who try through rigid practices and, the Yogi, become Sin free after getting accomplishment through many births! After that, they receive the supreme way" (ch.6, sl.45)!

Can a human being (or any other existence) be born again and again? No! It is the birth of the soul that is spoken of here; the earthen body continuing its life from birth till its death. Then, why is accomplishment (of a person) spoken of here? Accomplishment is applicable to the person! With many births to the soul, accomplishment is perceived by the mind (and body)! But why is freedom from Sins, accomplishment and rebirth connected here? See the words 'rigid practices and Yogi' (Shloka)! A Yogi is who through Yog tries to get himself connected with God. But such connections or attainment of Yog is no easy matters. It takes a lot of time. And the rigid practicer–whatever he may practice to get accomplishment–also takes a lot of time and effort (to perceive the Supreme Being). So in both these cases, although time elapses in performance of their Yog or other practices, the body fails to notice them as the mind is constantly thinking of accomplishment and at the same time working to maintain itself. But, it is the soul which feels the efforts that the body undertakes and the results of such efforts. Thus from the soul's point of view, it is born again and again through the constant trials by the body which supports it to get accomplishment by perceiving the various actions of the earthen body which delights or offends it; while for the body, it is undertaking such endeavours during its single life span. And one who accomplishes the most difficult task of perceiving the Supreme Being, naturally he will remain free from Sin as Sinning will make an end to such perceptions and he will have to start such endeavours all over again.

* When the fight begins within himself, a man's worth something (Robert Browning).

6 … verily, the Supreme Being does not take (into account) anyone's Sins or anyone's good works. (Existence') knowledge is covered by ignorance. For this reason, living beings gets illusion" (ch.5, sl.15)!

Why are human Sins not accountable before God? Perhaps because of the reason that whatever man does right or wrong, he (man) himself is liable for its consequences. Nature will not let him go 'Scotfree'. So even if he Sins, his Sins will bring repercussions for him, naturally. Thus perhaps from the Supreme Being's point of view, human Sins are not worth taking into Account. God being deliberated as a power of attraction between particles and acting like an electromagnet when connected by humans (through belief, faith and devotion), there is no point in assuming that this power will look into the actions of any existence of the world of its own initiative.

7 … Arjun (men) will verily cross over the Sea of Sin and sorrow through the boat of knowledge even if he be the greatest of all Sinners" (ch.4, sl.36).

What is this boat of knowledge? Information about the Supreme Being or God! How come Sinning will be prevented through this information? Because, when one will have true information about God, definitely he will try to perceive God. Perception of God or the efforts undertaken for such perceptions will enable him to discern the bad and immoral things. Thus, he will keep away from such actions knowing full well that such things will make his perception of God difficult or even impossible.

(13) On Somras:

… Those who know the three vedas (Scriptures), who have drunk the juice of the plant Soma, who are free from Sins, they adore him (God) through many sacrifices; they pray (for them) to go to heaven. From their religious merit they go to the abode of Indra (where) they enjoy divine things fit for devas in heaven. Having enjoyed that great heaven out of their religious merit, they become degraded after it finishes. In this way, those who desire the religion established in the three Vedas, receive birth and death" (ch.9, sl.20-21)!

Not receive but, perceive. But, why does the Somras drinkers pray to God to go to heaven? Because it was a belief among ancient Hindus that drinking the juice of the plant Soma gives one a long life! And anyone who desires a long life, with such a mentality, will definitely think of going to heaven. For anyone who is charmed by this world and neglecting its troubles and sorrows and thinks of living a long life will definitely think of enjoying heaven even if heaven is only a perception. Thus, after drinking the juice of the

plant Soma, thinking that their longevity has increased, they pray to God to send them to heaven.

(14) On Sorrow:

1 … without Yog, abandonment (Sanyas) is but to get sorrow. (That) virtuous man who is infused with Yog, very soon receives the Supreme Being" (ch.5, sl.06)!

Receiving means perceiving the Supreme Being. But, it has been said that Sanyas or abandonment is good for a person and so is greatly recommended: how can it be a cause for sorrow? Abandonment implies giving up of many things, even up to the point of non-work in the hope of perceiving God through these self-conceived roads of abandonment. But, as the person who practices abandonment gives up all his required and unrequired works (except feeding himself) so, he becomes a burden for those who work (but do not practice abandonment). And his non-exertion due to abandonment makes his body ill and full of diseases. This makes him suffer instead of enjoyment. Thus abandonment which he had taken up to perceive God brings him perception of sorrow.

2 … it can be said to be the destruction of association with sorrow (by one) through contemplative – Yog where, the emotions gets pacified after being controlled through practice of Yog; where verily, perceiving the soul through the mind (he) gets satisfaction with Supreme Happiness in the soul which (one) knows as unnatural and can be accepted only through intelligence; from where the Yogi does not move away from the inward truth but remains in that position; receiving which (he) does not accept other things as better than it; remaining in that condition (he) does not get dislocated through sorrow which is powerful" (ch.6, sl.20-23).

Is sorrow powerful? This is vindicated by the shortening of one's life by countless men and women who are burdened with sorrow. What is the 'inward truth?' The Soul (and its perception)! What is contemplative-Yog? It means getting connected with God (at the time of contemplation) by contemplating on God. As a person contemplates on God and forms a habit of such practice, his emotions become subdued. This subordination of his emotions leads him to think and feel that without fulfillment of many things material, or losing any thing material or existential, an existence can continue its survival on this earth. Thus he in a way 'immunizes' his mind from the sorrows that afflict one when one gets dejected or disheartened after failures or rejections. Now, how can the 'stay' of the Yogi in

the inward truth or soul help him not get dislocated through sorrow? Because either through Yog or contemplation, when one perceives the Supreme Being or Soul (or both) one does not want to lose that thing called 'rarest' or, its perception, knowing very well how hard it is to get it or perceive it. So, through what methods he perceives thus, he clings to such methods or practices. This as given in the shloka, calms his emotions thus making him immune from dejections, failures or losses.

3 … that resolution through which an intelligent person does not renounce dreams, fear, sorrow, dejection and madness, that (resolution) is called Tamosik (resolution) (ch.18, sl.35)

But why would one not reject sorrow? Because, as he is enveloped by ignorance, he has no light within him to dispel that darkness (and so takes up such resolution which are tamosik)! So, he clings to such things as sorrow which only eats away and cripples one's mind and thoughts and also drives him to extremes. Being dominated by the Tomoguna, he cannot see (through the light of knowledge) that sorrow will not bring him any rewards but will only destroy his mentality and thought process.

* We are the sons of our own deeds (Cervantes).

4 … created things which were invisible in the earlier stages and (also) after getting destroyed, becomes visible (only) in the intermediate stage. Verily for this reason what is there to sorrow? (ch.2, sl.28)!

What are these created things? Both animate things (existences) and inanimate (material) things. But how come these things are visible in the intermediate stage only? Take for eg. A building built by man; prior to the finishing of that building in that place, there was nothing. And after centuries, when that building will be demolished (by men or natural causes), the land will again become void! So, what is perceived as a building by people for some given time is perceived after the building had been built from matter. Thus, matter was visible in the form of that building for a specific period. It was matter before the building was constructed; it again will be matter after the building will be destroyed. Or in the case of an existence – it lives for a definite period. Before its birth there was a voidness regarding its presence on the earth; there will again be some voidness after its death. So, it will be seen and perceived by other existences only for a definite period called the intermediate period i.e, when it exists on the earth. So going by the Lord in both these cases, after the building will be destroyed, matter will return to its original

form or, after the existence will die, there will originate a voidness which had been prevalent before its birth. So it is not a thing for sorrow as in both the cases, it was not built for ever or born forever. Nature will get the better of them when time will come, that is for sure. So, anyone who may be overwhelmed by sorrow upon loss of anything, or any existence, should recall that this thing was not made or is born for ever or even recall the condition prior to its construction or birth.

5 … Verily, those enjoyments that originate from sense – perceptions (and) those which have a beginning and an end, verily they are reasons for sorrow. The wise do not get contentment in these" (ch.5, sl.22)!

This shloka resembles the one spoken in ch.2, sl.28 wherein the Lord spoke of perception of things (by Existences) during their stay or continuation on Earth. In the same way, all enjoyments that an existence experience, they arise from the perceptions of their sense organs with the things which brings pleasures. Without the sense organs or their proper functioning, the existence will not feel any sufferings or enjoyments. Thus whenever the things that give rise to such pleasurable feelings move away or become exhausted or when the existence tires of them or his sense organs become diseased then, these perceptions are blocked or disappear and the experience (of enjoyment) become empty. Then, the memory of earlier experiences of such enjoyments comes to the mind of the existence and he becomes troubled from such recollections. Thus, these types of enjoyments can be called begetters of sorrows.

6 … of this person, through grace originate an end of all his sorrows. Verily, his intellect very soon becomes stable to a large extent who is mentally satisfied" (ch.2, sl.65)!

Taking grace as the terminator of sorrow, how does such grace arise in that person or for that person? From his practice of Sthitopragya or stableness of mind! Because sorrows originate when the sense-organs are deprived of their perceptions which brings to them pleasures, the Sthitopragyi (person who practices Sthitopragya) does not experience anything that can bring to him pleasure or pain. So, he does not feel any kind of deprivation which brings to him sorrow. This can be compared with grace or mercy from God as, termination of Sorrow for any existence is like a dream; a fantasy; or, even a longing. When he immunes his mind from such enjoyments of pleasure naturally, his mind

will be directed to the spirit or God. So, it looks as if he has received God's mercy which has put an end to all his sorrows.

(15) On the Soul:

1 … God is in the hearts of all living beings; placing himself in a machine and carrying it along with (the help of) fascination" (ch.18, sl.61).

This establishes the presence of the soul in any living being. But, is there any concrete proof of the presence of God as a soul in any existence other than these words of God? There is not any! But without a power to form a heart and to run that heart for a definite time, the heart (and so the body) would not have existed and even if existed, would have stopped as soon as it started. Scans of inside of wombs have revealed the heart to be the first thing formed in a human bring. And, stoppage of life along with the stoppage of the heartbeat has again proved that some power was there to pump the heart. Placement of the soul in a machine (shloka) is proof enough of the Lord's declaration that there exists a soul (that power of attraction between particles) inside our hearts, just as man creates the engine first before making the body of an automobile.

2 … the subject matter of the Vedas (Scriptures) is connected with the three Gunas; Arjun (men) should be above the three Gunas. He should always be connected with Sattwaguna; free from opposites, non-connected with prosperity (and) wholly absorbed in his soul" (ch.2, sl.45)!

What is meant by 'wholly absorbed in his soul?' It means forming a concept of the soul (which is inside a living being), thinking about its presence and trying to perceive it. How can one wholly engage oneself in his soul? By taking the soul as a pivot or fulcrum and concentrating all his actions on his soul. What will happen when a man will engage himself wholly on his soul? Shloka: 'Arjun (men) should be above the three Gunas (dispositions)'. For, keeping oneself above one's dominating guna or remaining aloof from it is no easy talk. Till his death, from his birth a person has one of the three Gunas dominating; the dominance being felt by the urge to do things falling in line with the characteristics of that Guna. So, when it is required that he should be immune from that (or any) Guna then, he must require a more powerful thing than the dominating Guna on which he could concentrate and do such things which are in harmony with that thing and so relieve the pressures built-up from within him by the dominating guna. For this

purpose, the soul is an excellent 'decoy'. Because, when a man will try to conceptualize the soul and feel its presence, he will find that much of his time is used in such efforts and even after perceiving it, by working for its betterment will find himself doing such works which will be beneficial for his soul even if they are not in consonance with his dominating Guna. This will help him to become detached and be free from the consequences of even the Sattwaguna which binds men to goodness and happiness.

* For what shall it profit a man, if he shall gain the whole world, and lose his own soul (Bible).

* Out of intense complexities intense simplicities emerge (Winston Churchill).

3 … many births have occurred of his (Lord's) and Arjun's (men's); the Lord knows about them all; but not Arjun" (ch.4, sl.05).

How come a man has much birth with one body? Not rebirth of the physical body but of the soul. How come the soul gets reborn time and again? It is what is called its presence that is found in everything, material or existential, and from which this Universe is created and sustained. For its force is always perpetual at every time, so even if it is seen to be stopping at one point in a living being (on the being's death) even then, it exists at the same time in all other things. So, it does not ever become exhausted in whatever form it exists. So, in case of its presence in a living being that may be said to be reborn it actually is not reborn, but the same energy finding presence in a new life every now and then (thus signifying its non-exhaustion even on the death of a living being). As it exists and continues all the time in all spheres so, at the termination of an earthen body, what may seem its (soul's) end is only its end or stoppage in that lifeless body only? In all other things and existences it is present and existing for without its presence, beings as well as material things, will not exist.

* I believe that each of us possesses a soul that exist after the death of the physical body and that it return time and time again to other bodies in a progressive effort to reach a higher plane. (Dr. Brian L. Weiss, M.D, in, "Same soul, many bodies"ch.1,'Immortality', pp7-8)

* I have learned from past life regression therapy, most of us have already died many times before this lifetime (Dr.Brian L.Weiss, M.D, in "Through Time into Healing", pp135)

4 … he (God) who is indestructible and originless is the soul of all living beings! Although he is the Supreme God, bearing his powers of personification and illusion, he incarnates himself" (ch.4, sl.06)!

This indestructibility of God gives rise to the theory of God being nothing but magnetism or the power of attraction in particles and existing between them. It is an innate tendency of the protons and electrons in an atom to revolve around the neutron and not split up on their own; the process starting from the power of the neutron to hold the proton and electron near it in an orbit, that power of attraction inside the atom bringing together two or more atoms coming near it and thus bringing large number of atoms to form dust particles. This has been going on for infinite number of years consistently from which has arisen the planets, and after formation of the planets with a suitable environment, life. And thus in any living being, it is that same force which formed the heart and also which formed the earth. And upon stoppage of the heart, signifying the end of that existence, a cause which can be related to the cessation of its connection with the greater magnetic power or attraction prevailing all around the existence

* What material force is there that can conquer the spirit (Francisco Louis Gomes in "The Brahmans").

5 … the owner does not create in men work or circumstance of work or a connection with consequences; but, nature prevails" (ch.5, sl.14)!

What is meant by 'Nature prevails?' It means as all animals and other existences try to seek out food when hungry, in the same way men go out to find foods wherever he may find and for that same reason, has evolved a system among him whereby he can procure food called, work. Who is the owner here? The Soul! Why is he called an owner? Because of his importance; without him (soul) to power the heart, any existence will cease to live. But, how can one come to the conclusion that the soul does not create conditions of work in men (or in any other existence?) It does not need to! Even if the Soul is imagined as a 'tangible' thing as its work is only to keep alive the body, work and consequences of work (even food) does not affect it. And if it be magnetism, existing there from the start, has no need for any work and its consequences as it is only a part of a larger and more dynamic force and so depends on its relation and connection with that larger force for its existence and functioning than any work the body may carry out. So anyone who may be thinking that our soul (or God) require us to work, he is mistaken here!

* Indeed our spirits never go beyond Nature (Henry David Thoreau in "Civil Disobedience").

6 … he (God) is called the Supreme Being who has no destruction (and) whose Nature is sublime; and, which creates the bodies of living beings is called the soul; (and) actions which creates (something) are called works" (ch.8, sl.03).

This proves theoretically that God is there in creation of existence. Advancement in technology has also enabled us to see practically the formation of the heart in humans as the first stage in birth of a human being. This heart remaining in the body maintains the life in an existence and it is of so much importance that the soul's place is assigned in it and its functioning related to the presence of the soul in it. This soul is the same thing which created the Universe and also existences (under suitable conditions). So according to the Lord, there is no difference between the worshipped God (by men) and that residing inside an existence' body!

* The soul acts alone on the new body without the senses and like the new body, new senses are also created (Buddhism).

* One God, Lord over Gods and human kind, like mortals neither in body nor in mind (Xenophanes).

7 … the perpetual in the world of living beings is a part of him (God). The sense organs which are the constituents of living beings (and) a part of Nature taking the mind as the sixth (sense), struggle hard" (ch.15, sl.07).

What is perpetual in the world of living beings? The Soul! But, how can the soul be said to be perpetual? Especially when its absence signifies death of the existence? Because although it ceases to exist in one existence at one time (on that existence' death), even so it is present in other existence at the same time! Thus, it can be said to be perpetual. How is the soul a part of him (God)? This proves the sameness of the soul and God and the origin of all living beings; God being nothing but the power of attraction between particles – that attractive power which helps in the formation of the heart in existences and also plays a role in its functioning. In this way, the soul is a part of God.

* The heart is wiser than the Intellect (J. G. Holland).

8. "But" … "verily, one who has become fond of his soul verily, he is satisfied with himself. And, that man who is satisfied with himself, he has no other duties" (ch.3, sl.17).

But, how can affection of the soul bring to one Satisfaction? Because, when one will be attached to his soul, it will mean that he has also perceived his soul. Perception of God or the soul is not easy. It requires a kind of different, subtle mind to perceive such a subtile and abstract thing as God and for which much sacrifices and detachment is necessary. Undergoing these, one loses much interest in worldly things and gets interested in spirituality or the soul. And, after perceiving the soul, he seldom wants to forget that perception but wants to keep it up and makes it even deeper. Thus, he finds that he has no other things to be satisfied upon as he has perceived what is not easily perceivable to any existence – the soul.

* In man, things which are not measurable are more important than those which are measurable (Dr. Alexis Carrel).

(16) On Sounds:

1 … a man becomes qualified to realize the Supreme Being when, added with resoluteness and pure intellect, (he) shuts out attachment and aversion and renounces sensory perceptions like Sound; controls his soul by taking refuge in solitariness and taking light meals; controlling the mouth, body and mind and taking refuge in action engages in concentration and always shuts off pride, strength, boastfulness, passion, anger and hoarding by giving up the mentality of ownership" (ch.18, sl.51-53).

Is sound a sensory perception? Like a man who by being deaf will go on to say that no sound is being produced (as he is not hearing any) in the same way, only after entering our ears can we discern a thing as Sound. But, why is renouncement of sound prescribed here? It also is a kind of sacrifice! And without sacrifice, one cannot perceive the supreme being; his (God's) perception being subtle and very difficult. Naturally for a student, when he studies, sounds can be disturbing for him. Or for one who meditates, a woman's sweet voice can be alluring and disturbing. These types of persons know the effect of sounds and the necessity of their prevention through renouncement. But, why is attachment and aversion (to anything) also prescribed here? Because when one will be attached to a thing, he will be inclined to that thing. Naturally, he will like to hear more about that thing as such words will give him mental pleasure. Or, when one will be having a dislike for a

thing, he will keep away from that thing even if it is suitable or important for him. It will create arrogance and false self-importance in him, leading to aversion for some definite sounds and thus a weakness for some other type of sounds. Such persons cannot perform Yog or Sthitopragya (steadiness of mind). And without such capabilities, renouncement of such things as sounds is also not possible.

2 … others offer the subjects of Sounds in the fire of the senses; some others offer the sense of hearing in the fire of self-control" (ch.4, sl.26).

This is also a sacrifice. But, sacrifice is also wrongly conceived of by the sacrificants. When one thinks of performing a sacrifice using his body and mind not understanding what a sacrifice really is tries to attune their ears to the various sounds that they hear around them. Definitely, some sounds are less audible while sounds like secret conversations which are very interesting, less audible. For hearing such sounds, the sacrificant sharpens his sense of hearing through constant practice (of eaves dropping and other means), taking such acts as sacrifice. This instead of being a sacrifice only degrades his personality as consistent eaves dropping will only impel him towards more of such actions which will take up much of his time and make him overhear sounds non-beneficial to him. But the actual sacrifice of sound is given in the second part. When others will think of hearing only what is good for them then definitely they will control their sense of hearing to only such sounds which are of benefit to them. For this they will attune their ears to such sounds which bring benefit to them and 'shut them off' from such sounds which are harmful to them. And for such 'shutting off' he practices control of his hearing through sacrifice and renouncement as he knows that without a strong motive and mentality of such sacrifice, his sense of hearing will never be controlled. This self-control is likened to a fire which burns everything in its wake—in this case the desire to hear sensual or other sounds which brings instant gratification but harms the personality in the long run.

* Take care of the sense, and the sounds will take care of themselves (Lewis Caroll).

3 … he (God) is the taste in water, the light of the sun and moon, the sacred word of the Vedas, the Sounds of the sky and the power in men" (ch.7, sl.08).

How can God be sound in the sky? The Lord here cites sounds formed by winds as a simile to show men his presence in all things of this world. Sounds in the sky are caused by winds moving in different directions. These winds are caused by several factors like the

earth's rotation and revolution, the temperature and pressure of a place, etc. Superstitious people may not be such scientific and so assign these sounds to some Devas or Demi – Gods and thus worship them. This eventually leads to the creation of one or more 'new' God, some more rituals, some more dogmatism and narrow mindedness and, much foolery. So, he (the Lord) eludes these sounds to the Supreme God who is to be worshipped only through belief, faith and devotion–stressing the necessity of his (God's) perception. That there is nothing to fear in these sounds and those sounds are only natural-happening from air in connection with natural forces-is stressed here. Anyone who may be harbouring a fear against such sounds might be better off if he prays to the Supreme Being for protection from such sounds instead of inventing a Demi – God and starting ritual worship in his (the demi-god's) name.

(17) On Source:

"And" … "all existence are not residing in him (God); (to) look at his (God's) divine powers – he (God) is the feeder of all existences and (at the same time) not a part of this world. His soul is the source of all created beings" (ch.9, sl.05)!

Does God like all existences, have a soul? How can his soul be the source of all created beings? Here, God's soul means God's characteristics. This answers how existences come into being which is corroborated by scientific observations on how existences (mammels) came into being. Till God's characteristics (soul) do not get into an existence, a life cannot come into being. Without the formation of the heart at the start, the body of an existence cannot be formed. His characteristics (essence) start the heart which fuels and help in growing the remaining organs and body of an existence.

(18) On Speech:

1 … of the sages, he (God) is Bhrigu; of the speeches, he (God) is that single letter that signifies the universal soul; of sacrifices, he (God) is contemplation; and of the stable things, he (God) is the Himalayas" (ch.10, sl.25!

What is that single letter? Om! How? Given that 'Om' signifies God and so is sacred or important even so, Om exist in Indian Languages and is sacred only to the Hindus; so it does not have any relevance among other people! This is very true! But as 'Om' signifies God, such word that denotes God is important in other religions also. As

'Om' denotes God some other words or alphabets also denote God and so, what word a person may speak, the most powerful or important of such words may be the name of God. For in times of peril, any person of any place or of any religion will naturally, automatically or habitually speak out that name or word (denoting God). Thus, the word denoting God is the most powerful of all words or speeches spoken by men. So, anyone who may be searching for such a word may recall the name of God or Om – whatever he wishes. Its divinity makes it that important.

2 … verily he (God) is the beginning, middle and end of all created beings; among the branches of knowledge, he (God) is spiritual knowledge; of the argumentative, he (God) is debate" (ch.10, sl.32).

But, how can a being that creates everything be debate of the argumentative? Because without a subject of contention, it is useless to argue! Argument cannot be one-sided. If it is one-sided and only one party has the most say in the argument then, it is no argument at all. Both the parties must have some reason to argue; some logic to cast at each other. Without some contention among the arguers, there is no argument. So, the Lord likens God to that contention in an argument. Anyone who may fall into an argument will be in a better position if he recalls God at that moment. This will make him find the logic in that argument or make him sober enough to find a reason before falling into any argument.

(19) On Spirituality:

1 … Arjun (men) should with a mind of spiritualism, with a profitless and ownerless mentality, without any sluggishness, renouncing all works on him (God), fight (work)" (ch.3, sl.30)!

Why should men work with a mind of spiritualism? Because, it will help him to get detached from consequences! Renouncing all works on God means renouncing consequences on God. And to believe that consequences can be placed on God, that God can accept and 'shoulder' consequences of men's works requires from a person a belief and faith in the Supreme God and, the soul also. For when he will believe in the existence of a soul (in all living beings), he will think about the betterment of that soul. And, only after when such thoughts come to him will he think about ways and means to free that soul from bondage (rebirth).

2. "Therefore" … "sacrifices, charity and penances of the spiritualists have been going on by the utterance of 'Om' as per recommendations as usual" (ch.17, sl.24)!

What recommendations? As given in the scriptures! Why do the spiritualists utter 'Om' during the performance or undertaking of these three tasks? 'Om' symbolizes God or the Supreme Being and the spiritualists know that the above three acts, as they are for the betterment of the doer and are ethical or virtuous, should be done in the name of God, as doing such things in God's name takes away any intention or motive of the doer behind such acts. As the spiritualists know the existence of a soul in all existences and also know the soul's connection with the Supreme Being, and also the entrapment or freedom of the soul, and about such entrapments depending on one's habits, character and personality, they realize the importance of detachment and so carry out virtuous acts in God's name.

3 … those who have no attachments and false self-respect, who is free from bad company, who is always connected with spirituality, who is free from longings, who is free from opposites like joys and sorrows, who has no misapprehensions, go to that perpetual abode" (ch.15, sl.05).

Going to that perpetual abode means perceiving heaven or God's place. How can the persevering spiritualist perceive that place of God? It should be understood that heaven is nowhere but a perception perceivable only by the living during their lifetimes or on the earth (while alive). So those who are always concerned and connected with his soul and God, experience a special perception different from ordinary people. What the ordinary people perceive and find difficult in perceiving, these people do not. They on the contrary find pleasures in virtuous acts and so perceive the most subtile and most abstract or metaphysical of things or concepts. And in this way, they also perceive that serene and calm conditions and surroundings which exist along with peace, joy, fulfillment and happiness summarize-able as 'heaven'.

* A good person not only refrains from wrong doing but does not even want to do wrong (Democritus).

(20) On Steadiness:

… Just as the soul (perceives) childhood, youth and old age in the same way, (perceives) end (of life). A steady person does not get deluded in these matters" (ch.2, sl.13)!

What makes the steady person undeluded in such matters? Because he perceives the soul and thus the various cycles it (the soul) experiences. But, how can such steadiness come to a person? Through Sthitopragya which is attained through contemplation and Yog. Only when one will be steady minded or Sthitopragyi then he will be steady enough to shake off such deceptions from his mind that spring up in every human being and which 'put a spanner' in almost all his activities in life.

* It is only with the heart that one can see rightly; what is essential is invisible to the eye (Antoine de Saint – Exupery).

* Many receive advice, only the wise profit by it (Syrus).

(21) On Sthitopragya:

1 … this is the greatest state receiving which (one does not) make mistakes. Remaining in this condition, one receives Supreme freedom even while dying" (ch.2, sl.72)!

What is this 'greatest state' receivable by a human? Not receive but, perceive! It is the state or condition of Sthitopragya experienced by the endeavouring person. What is this Supreme freedom guaranteed while one is at death's door (condition of dying)? Freedom from anxiety, fear, trepidation and fear that one experiences in such final moments (before his death). How can perception of this condition make one avoid mistakes? Because upon attaintment of this state or condition makes one's mind unwavering! It prevents the mind from falling prey to 'whims' and 'fancies' which are the primary causes of one's mistakes. His unwavering mind prevents him from getting attached to consequences and also from gratification. Thus, he commits no error or Sin made by others who seek to gratify themselves. But, why is 'continuation' in this condition recommended? Because if one comes off from this condition or gives up this practice or habit then, his mind will fall prey to gratifications. From his necessity to meet his gratifications, he will get attached to consequences. Then, he will be corrupted with cravings and longings and also about rebirth and other distressful things which will make his perception of death more fearful.

* The power of applying attention steady and undissipated, to a single object, is the sure mark of a Superior Genius (Chesterfield).

* When a person retains his faculties to the very end, true character is likely to shine out…The good and kindly express good and kindly thoughts (J.D.Ratcliff in "No final Terror", pp529 from H.T.L.W.L)

2 … just as the sea that is already full remains steady (even) after water enters into it in the same way, one who is steady gets peace of mind (even after) all cravings enter into his mind; but not the one who seeks fruition of his desires" (ch.2, sl.70).

This is a simile with the Sthitopragyi. How come Sthitopragya brings peace of mind to the Sthitopragyi? The reader here should understand the difference between peace of mind and 'peace in the environs'! Sthitopragya does not create peace in the environment or surroundings. The surroundings remain the same. But practice of Sthitopragya brings peace in the mind of the Sthitopragyi. He perceives peace even if the environs are of a disturbed Nature. The disturbances from the environment do not make any impact on him. He remains calm like the Sea which is constantly receiving water from the rivers. But how come practice of Sthitopragya brings peace to the Sthitopragyi? Because when practice of Sthitopragya becomes a habit then the person stays focused on his primary intention – that of freeing his soul from rebirth for which detachment is greatly necessary. And so when cravings come into his mind naturally, his mind at that time remains immune to such cravings. He remains focused in detachment and freedom of his soul. Cravings cannot pull his mind away from his primary intentions. And so as he does not try to fulfill his cravings and longings (like the ordinary person), this saves him from dejections and sorrow which otherwise disturbs the ordinary (non – Sthitopragyi) person. Thus undisturbed, he perceives peace in that environment which is full of cravings.

* It is good to tame the mind, which is difficult to hold in and flighty. A tamed mind brings happiness (F. Max Muller in "Sacred Books of the East" 10:1.12).

* All this triple world is subject to that steadfast man, whose heart cannot be pierced by the arrows of beauty's sidelong glances, nor burnt by the fire of anger, nor pulled out by the noose of greed (Simhasana Dvatrinsika).

3. "Therefore" … "whose sense organs are controlled from gratification from all sides, his intelligence is steady" (ch.2, sl.68)!

Here steadiness of intelligence also means Sthitopragya as intellect is the rational power of the mind and thus is depended on a focused mind. Of all the six sense organs, the mind is the most powerful and has the capacity to control the other sense organs. So, all the other sense organs are controlled from gratification by the mind. And thus the mind oversees what the eyes like to see and indulge, over smells what the nose likes to smell,

over feels what the skin feels and enjoy and, controls the words from the mouth, its tastes and indulgement. And in such a person who decides for such austerities for his other sense organs, his intellect must be quite determined and focused. He must have a good enough reason to collect his sense – organs from indulgement and direct his mind consistently at such work which controls the other sense organs and which in turn helps him to apply his intelligence steadily on matters that require a rational outlook.

* Not even a God, a Gandharva (i.e. a spirit), not Mara (i.e. demon), with Brahma could change into defeat the victory of a man who has vanquished himself, and always lives under restraint (F. Max Muller in "Sacred books of the East" 10:1.31-32).

4. … whose mind does not waver during sorrow; who remains detached during happiness; (from whom) attachment, fear and anger has disappeared; who is steady minded; is called a Muni (Sage)" (ch.2, sl.56).

This defines a Muni or Sage. Any person who is wise and remains sober may be called a sage. Or, he may also be known as a Sthitopragyi with the above attributes. They both are the same; having the same qualities. All his above cited characteristics make him steady minded for which he is called a Sthitopragyi or sage.

* The sage keeps his mind in a state of indifference to all (Taoism; 49:3 Parkers' Translation)

* It is God that brings about these struggles, in which the soul struggles in the infinite which is its ocean, and in which flesh and spirit, heaven and hell are placed face to face. The victors are called Saints (F.L. Gomes in "The Brahmans").

(22) On Subduement:

1 … a man should control them all and think only about God; verily, whose sense organs are subdued, his wisdom is steady" (ch.2, sl.61)!

But, how do dominating one's sense organs makes one's wisdom steady? Anyone's wisdom depends on his powers of discernment about a thing, recall and application of his past experiences in regard to that thing. And although this is a mental effort, control of the mind is necessary to ponder over an issue before applying or showing his Wisdom. And for such mental control, control of his sense organs, especially the mind (the sixth sense organ) is highly necessary. Because when the mind will be thinking of something at the time of requirement of wisdom or during such similar conditions, and

when the other sense organs due to habit, wander about for gratification then, it is difficult for a person to think about any issue and take action or pronounce judgement. His uncontrolled sense – organs by way of habit, will wander and search for such perceptions which will bring gratification to them. Or for that matter, even his mind due to laxity of control at the urgent need, will deviate from the issue and apply itself in matters which brings to it pleasure. So, one who thinks of making himself wise should first dominate his six sense organs?

* Subdue your appetites my dears, and you've conquered human Nature (Charles Dickens).

2 … living beings return to their Gunas (dispositions). Also, (in a like manner) the wise try to get along with their natural states. What use will be of their subduement?" (ch.3, sl.33)

Whose subduement? Of the Gunas or Natural dispositions! Why it is useless to subdue one's Guna? As there exist one dominating Guna in an existence all the time, that dominating Guna decides the thoughts and actions of that person all the time. So, when men will subdue that dominating Guna by doing works that are not in consonance with that dominating Guna, he will first not find any satisfaction in such works. Secondly, taming that dominating guna, he will only help in the formation of violent pressures inside his mind and body which will ultimately find a way out even once during his lifetime through works that fall in line with that 'controlled and subdued' Guna and which may prove disastrous to him. This has been vindicated by persons who become discoverers and scientists who although born in poverty and (were) unschooled, but had to seek out livelihood from their childhood in works falling in line with their dominating Guna; or rich businessmen or industrialists becoming philanthropists and spiritualists in their later years; or an educated and respected person becoming murderer or conspirer at some moment of his life. Naturally, suppressing that dominant Guna will make that dominant Guna try to come out more and more in the form of work, effort or exertions and, till the escapement of such pressures corrupt the mind of that person.

(23) On Subordination:

… There always exists a condition of fondness or aversion of the sense-organs towards sense-perceptions. (Men) should not come under the subordination of these two. Verily, these two are his obstacles" (ch.3, sl.34)!

Why should not men come under the subordination of fondness and aversion towards perceptions experienced by the sense – organs? Feelings or perceptions experienced by the sense organs are analyzed as pleasure or pain in the mind. And, what brings pleasure is liked (by the existence) and what is not liked, brings contempt. These feelings or perceptions are natural and persistent to a healthy living being and he cannot escape from such feelings or perceptions. And if he falls prey to such perceptions by giving to them his concern then, he will get attached to those which bring to him pleasure and to despise those which brings him sorrow. Thus, important things may be left out or 'bypassed' as they do not bring to him any pleasure and unimportant, unhealthy things held on through attachment as they bring him pleasure. And, all this depends on the mind where it is analysed. So, the mind should not be made subordinate to these two i.e., those that bring him pleasure and those that do not.

(24) On Success:

… Arjun (men) should taking uniformly success and failure, renouncing attachment (and) remaining in Yog, do his works. Maintaining an even or uniform mentality is called Yog" (ch.2, sl.48)!

Why should men do works by thinking of success and failure as the same as especially, success brings one motivation in works while, failures dejection? Because, although success may bring motivation (to the worker) and thus may enhance the quality of the work and also bring prosperity to the worker, perceiving success may also have its pitfalls spiritually. As success brings elation so, he may get attached to success and thereby, to the work. This will bring him attachment to the consequences (in anticipation of success) of that work thus binding his soul to the earth. So although materialistically success is good for the worker, due to the attachment (for consequences) it creates and the binds (on the soul) that follow, spiritually, it is bad. So, one should think of success as failure or at least in the sphere of work (i.e. working disregard to the results).

(25) On Suffering(s):

1 … it is said (that) work and necessity (of working) originated because of Nature; it is said (that) enjoyment and sufferings of joys and sorrows originated because of existences" (ch.13, sl.21).

Now if Nature gave rise to work, surely it is to be blamed for sufferings of existences also. Lightly thinking, it is true. But if one thinks it deeply, it may be not. For although Nature gives rise to work and its necessity, even then, without any existence (on earth) no one would work and, the concept of work will be meaningless. Now, existences are full of sense organs and perceive this thing or that through the sense-organs. Definitely, one who is a paralytic or has lost his sense of touch or is in a comatose condition cannot perceive heat or cold or, pain or comfort or, joys and sorrows. Such things are for those who has his sense organs (including the mind) intact. So, those who perceive the end results of anything also experience pleasure and displeasure arising after completion of the work. And so, enjoyment and sufferings are there because of the presence of the existences (or of their unimpaired sense organs).

2 … the Supreme Being in the bodies of existences who is the witness, approver, master, pleasure-finder or sufferer is also known by the Supreme God and Supreme Soul" (ch.13, sl.23).

Acknowledging that there is a power who can be equated with God in the bodies of all existences, how can that power suffer (along with the other above mentioned attributes) if he is God? This has similarity with the shloka of 'having many births' by the Soul or God (ch.4, sl.05). That power (called the soul) is only another form of that supreme power that is present in all animate and inanimate objects. So if we take that Supreme form as God and above any type of existence then, we must assume that he has perceptions which are above the perceptions of any existence (as regards the quality). And, that is the case also with the soul. What bad things a man does that power with superior perceptions feels and so suffers (silently). Or if it does not suffer, even so, the Lord uses this example to instill in man a fear that what bad things he has done although no one has seen that act, one who is a form of God and is inside the body is suffering from such bad acts of the existence. Naturally the Bhagabad gita has been written with the intention of making men virtuous and so, the Lord gives the example of the soul suffering from the bad actions of men.

3 … to whom these things do not bring sufferings that person, who is steady and for whom joys and sorrows are the same, he is eligible for Moksha" (ch.2, sl.15).

What are these things? Sense – perceptions which are transient and which may bring (feelings of) heat, cold, happiness or sorrows spoken of in ch.2, sl.14. How come these things bring suffering to the ordinary person? Because for these temporary things, when one becomes attached to them then, due to their transient nature, they disappear (after some time), leaving the attached person suffering both physically and mentally. Then how come the same such things not bring to one suffering? Shloka: 'who is steady…..' i.e., through steadiness of mind or practice of Sthitopragya. When one will be practicing Sthitopragya then with his mind steady, he can bypass these sense perceptions which can bring him suffering. Through application of his mind steadily in other useful things, he can overcome such sufferings.

(26) On the Supreme Being or God:

1 … (Arjun – men) should know that work originated from Brahma; Brahma originated from the Supreme Being; for this reason the omnipresent Supreme Being is always consecrated with Sacrifices" (ch.3, sl.15).

Refer to ch.13, sl.21 wherein the Lord said that work and its necessity originated because of Nature. Here he uses the term 'Brahma' and says this Brahma originated from the Supreme Being. Firstly, although revered as a God forming the Hindu Trinity, this shloka establishes that Brahma is not a God, but only Nature or Prakriti. But if works originated from Brahma then, why is the Supreme Being venerated with Sacrifice? This relates to men's frailty before Nature! Although men worship Brahma as God, men instinctively know that there is a supreme power more powerful than Nature or Brahma. So, men revere the Supreme Being by sacrificing things or performing acts that serve as Sacrifices. There is an instinctive fear and reverence in men towards someone more powerful than Nature which springs forth especially in times of Natural calamities. This makes men turn to that power called 'God' and worship him with, among other things, sacrifices.

2. "Verily" … "if he (God) would never have been busy in works (and would have) remained in a listless way (then), all men would have followed his (God's) way" (ch.3, sl.23).

But, what proof is there that God works? This proves the attribute or true Nature of God. Definitely as no one has seen God working, so one cannot summarize his works! But his power of existence can be felt at every moment. From the Universe and the confinement of the Stars and planets in their own orbits to the formation of new existence on earth, one feels God's works. Or even if this is not enough, one may acknowledge the electromagnetic – like reaction he shows towards existences. When men pray to him (God) in distress, he responds in a like manner to that person. This works like an electromagnet wherein the magnet comes to life as soon as current is passed through it. Perceptions of such experiences of men in his own case lead to a belief that there is indeed a God who even though after receiving a prayer or sacrifice, will respond to that person who will approach him. This helps him is the formation of a belief that this power called God is active in his own way. Contrary to such responses (from God), if men come to know that even after prayers, rituals, Sacrifices etc., God is inactive and not working then, men would have lost all belief and faith in God. This will make men's life undisciplined and thus head to disaster. Surely, an undisciplined person will also show aversion to work.

3 … one who knows about the Lord's (God's) divine type of Birth and works as it were, renouncing the body, receive him (God) and not has to take rebirth again" (ch.4, sl.09).

Rebirth is confined to the soul. But, what is this divine type of birth of God? That God incarnates as humans once in a while. But how does it happen? It works like this: goodness in the form of genes or heredity is there in this earth along with badness. But goodness, as it is rare on the earth is also hard to find in such an unseen condition, does not abound and so, the badness can be found surfacing everywhere, anytime. When badness on the earth becomes rampant and people are fed up with it, they approach the Supreme Being to relieve them of this ordeal (of being dominated by badness). This leads to the formation of an electromagnet – like situation wherein through the prayers of the innocent, the characteristics of goodness entrapped in genes and atomic particles find their way in women and get implanted in newly formed babies. This brings in such babies much wisdom and insight from their births who in later years guide men to goodness and thus become known as prophets, incarnations, etc.

4 … (One) who is not connected (with the Supreme Being), working for consequences of work due to attachments, gets entrapped in binds of work. One, who is connected with the Supreme Being renouncing consequences, receives everlasting peace" (ch.5, sl.12)!

The differential factor between these two is consequences of work. How can connection with God make one renounce consequence while non-connection with him makes him attached to the consequences? This refers to discipline in humans which makes them different from other existence. When men make themselves subordinate under a supreme power called God, they make for themselves a sort of discipline. This discipline helps them in every walk of their lives. So those who are not connected with the Supreme Being through worship or devotion are not disciplined completely. This makes them lax in matters of consequences which attaches them to consequences and thus, bind them in their work. They cannot shake off this bind of work as they have not the superior type of discipline necessary to thwart off such attachments. But those who are connected with God, they are disciplined from their subordination to the supreme authority. Thus, they can give up the expectations of consequences emanating from their works. From the discipline arising out of their subordination to the supreme entity they develop that mental capacity which helps them in giving up expectations of consequences which leads to attachments of such consequences.

5 … verily, the Supreme Being does not take (into account) anyone's Sins or anyone's good works. (Existence') knowledge is covered by ignorance; for this reason existences get disillusioned" (ch.5, sl.15)!

Why does not God take existence' Sins or Virtues into account? Because he has no need to! Being the most superior power in the Cosmos, it does not have any need for such activity as it is through him (God) that everything is being created and sustained. That his (God's) real form is only that power of attraction between particles is proved by this shloka. Being that only power which holds the entire Universe and also gives births to living beings, it cannot in a way maintain vigil over existence' lives. But ironically, people believe and tell such things as 'God is seeing or watching!' That is why the Lord speaks of existences getting disillusioned arising from their knowledge being covered by Ignorance.

6 … this inexhaustible Supreme–Being, being beginning-less and characterless, even being placed in a body, neither does (anything) nor becomes engaged (in works)" (ch.13, sl.32).

This characterless, beginning-less and in-exhaustible attribute of God leads to the concept of God not as a being having a form and residing in a special place but, as a power which is not seen largely as a physical force but can be felt in the subtilest things if

observed keenly. What is meant by 'placed in a body?' It refers to the Soul! And, placed in a body i.e. in an existence means it gives formation to that existence. But, why is it being said that the Supreme Being or the soul neither does anything nor becomes engaged? Because he has no need to! He has only to drive that body (existence). Being only that quality or force which gives energy to the heart to support the body, it (he – God) has no requirements of its (his) own and so has not to do anything or become engaged in any work.

7 … as he (God) is beyond life and greater than the soul, so he (God) is well known in the Vedas (scriptures) and among people as the Supreme Entity" (ch.15, sl.18)

How is God 'beyond life?' Beyond life means living beings cannot comprehend him (God). He (God) is such an entity that it is outside the imagination and perception of almost all living beings. Even if all types of lives were exhausted from this earth, he (God) will remain. Greater than the soul means the soul originated from him. It (soul) is a part of that great thing (God) that is found everywhere all the time. But he (God) is not a part of the soul. So he (God) is greater than the soul.

* The part of the self that exist here is, in all probability, just a fragment of the entire spirit (Dr Brian L.Weiss in "Through Time into Healing", pp142)

8 … Arjun (men) should know from him (God) of these five reasons decided as (and) mentioned in the Sankhya (Philosophy) for accomplishment of all works : (a) doer, different places, various tools, different trials and verily the fifth among them, the Supreme (Being) (ch.18, sl.13-14)!

What is 'Sankhya?' Hindu religious philosophy that holds Prakriti (Nature) and Purusha (God) as the origin of all things! But, how is the Supreme Being connected with the accomplishment of works? This is vindicated through observation (and also through introspection). Anyone who does not believe in God, has he found fruits of his efforts? Is he successful in his endeavours? Or about the person himself, if he does not recall God before the start of any work, has he seen success in that work? Because, that belief (in God) acts as an electromagnet with that Supreme power innate in all things and acts as a 'pull' from that end (of the doer). This leads to the full accomplishment of the work. In cases where this last reason of accomplishment (that of the Supreme Being) is missing, doers have seen near fulfillment of their efforts but non-completion at the end without any reason that is perceptible.

9 … of the means to subdue malpractices or vice, he (God) is punishment; for those who wish victory, he (God) is ethics; of things that should be kept in Secret, verily he (God) is silence; of the wise, he (God) is wisdom" (ch.10, sl.38)!

But, how can God be such qualities or such abstractness? Not in the physical form that can be perceived by touch. This is meant to express the greatest or highest quality of anything that can be compared with God. As man places God above Nature (Prakriti) and so holds him (God) as the highest or greatest in all things or conditions so, the Lord to give man the greatest means in these cases compares the means with God to justify that there is nothing greater than these means in these conditions. So to explain to men that punishment is the most effective means to control malpractices, he tells of punishment; but in order that people resort to punishment and not other things, he compares punishment with God. In the same way he compares ethics with himself or God so that men do not seek for other means to gain victory. In the same way, anyone who cannot think of a suitable punishment in punishable occasions or, is in doubt as to what is called ethics or, in what way to maintain silence or, how to acquire wisdom, he can pray to the Supreme Being: praying to the Supreme Being will perhaps help him in such cases.

10 … one, who fully comprehends the Supreme Being, receives supreme devotion to the Supreme Being. He is self-satisfied and at peace with all other existences. He neither expects (anything) nor, sorrows" (ch.18, sl.54).

What is this Supreme Devotion? That devotion which makes him believe and worship the Supreme Entity only and brings him away from belief of Demi (Lesser) Gods and Demi-Goddesses or, believing Natural phenomena and conditions as God or, as his symbols. Why is a full comprehension of God necessary for that Supreme Devotion? Because with a half or partial comprehension of God as a supreme entity, his devotion will also be half-hearted and incomplete. When he will comprehend God as a being or as found and resting only in heaven or, of a different colour than other existence or, even existing in one definite direction or, to be worshipped at a particular time of day or, by various rituals and ceremonies then, his belief in God can be said to be improper, unfinished and incomplete. This incomplete belief in God or partial belief will only emanate from his improper or partial devotion, creating scope for belief (and devotion) to other things or phenomena as well. How does full comprehension leading to Supreme Devotion bring self-satisfaction to that person and establish his peace with all other existence? Because

when he develops that supreme devotion he automatically gives up belief, devotion and worship of all other Demi-Gods and phenomena but at the same time, acknowledge the presence of the soul in all existences. This leads him to respect and behave well with all other existences. And such comprehension brings to him perceptions of the Supreme Being, perceptions which make him fuller and satisfied. This satisfaction felt within him makes him scoff at other types of satisfaction like, carnal pleasures or, material possessions which other existences crave for. And so as he has nothing left to get to perceive satisfaction, he does not expect anything from others which to him are trifles. And as no expectations so, nothing to sorrow!

* If God does not exist, it would be necessary to invent him (Voltaire).

* It is only continence that awakens the soul [Yayati in Y.P. Kulkarni (Translated 'Yayati')].

11 … verily, Arjun (men) will receive him (God) if he (men) thinks about him (God), becomes God's devotee and worship him (God) with salutations …" (ch.18, sl.65).

Receive means perceive! Why is thinking about God prescribed here? To get a comprehension of God! Why should there be devotion for getting such perceptions? Because, perceiving the Supreme being is not easy. Perhaps no one has perceived the real God till now. What the religious leaders prescribe about God, these are only witness of their perceptions. And perhaps, what have been said about God till now are all hypotheses! So perhaps the Lord lays down this precondition to all ordinary people to have devotion to the Supreme Being. When that person will be devoted, his perceptions will change and be capable of perceiving even the most subtile and abstract of all things. Now, is God demanding respect when he asks Arjun (men) to worship him through salutations? No! It will only mean subordination to him (God) from them. This will mean discipline for them which are necessary for all men. Doesn't Islam require its followers to place their foreheads on the ground as a sign of respect or reverence or devotion? It is the same here, only the Lord asks men to salute God. If men does not bow before or salute the supreme entity, then before what will they bow down or salute to?

* For conviction is worth more than the Showy fineries of eloquence (F.L. Gomes in "The Brahmans").

* One piece of good sense would be more memorable than a monument as high as the moon (H.D. Thoreau in 'Walden').

(27) On Suspicion:

… This (sacred conversation) should never be told by Arjun (men) to him who performs no penances, who is not devoted, who does not serve others and who doubts him (God)" (ch.18, sl.67)!

Now, why should one not talk about thinking, believing and worshipping God to one who doubts the existence of God? Because, he may face ridicule from that person! Anyone who doubts the existence of God will also distrust him who believes in God and supports his belief. That person (non–believer) is naturally arrogant and haughty to believe in the existence of one superior than him. Thus, he may make fun of the believer (of God) and may also charge him physically or hurt him mentally due to his (non–believer's) arrogance and pride.

(1) On Thievery:

… Satisfied by the sacrifices verily, the Devas (Demi Gods) will give you (men) the enjoyable things wished (by you – men). Verily, one is a thief who enjoys (the things) given by the Devas (Demi Gods) without entrusting them to the Devas (Demi Gods)" (ch.3, sl.12)!

But, how can one deliver the things received by them to the Devas (Demi Gods) who are only past men dead, known for their good deeds or characteristics? Here entrusting means not delivering – over the things received from worship of the Devas physically but, acknowledging the fact that such things were not got through his labour but, through worship of the Devas. When one will acknowledge the manner of the reception of things as got through worship (of the Devas) then, it will also mean his entrusting of the safe–keeping of such things to the Devas or those whom he worshipped for those things. Naturally who is powerless to acquire such things on his own, will also be powerless to safe–keep them? But one who does not acknowledge the manner of such receptions will definitely boast about his competence as to the reception of such things. And, he will be haughty enough to think that such things can be kept safe by himself (without the help of any Demi God). And of a man with such a mentality, he will also take others' property (without their knowledge) due to his haughtiness, pride, arrogance and ignorance as to the manner of reception of them (by him) on this earth. Ignorance and haughtiness will make him think that what he has received through worship of the Devas

is safe under him without help from the Devas. And, such ignorance will make him eye other's possession and thoughts of possessing them disregarding the manner as to how he received his things. This is confirmed by all the people who are reluctant to admit the hand of providence in the things that they have received by engaging themselves in corruption to increase their material possession.

(2) On Time:

1 … of the letters of the alphabet, he (God) is the first; of compound words, he (God) is that which unites two or more words; he (God) is indestructible time; he (God) is the creator Brahma" (ch.10, sl.33).

How can God be 'time' if he is unseen and only an abstract entity? God is not time which is actually Nature and its characteristics of change. But, when people require doing something during a given time then they can pray to God to help them finish that work in the proper time. The Lord here compares God to time to show God's powers in comparison to time. Time is indestructible; so also is the concept and power called God. And as the concept of time originated from the formation of the Universe in the same way, God's powers will be felt or seen manifesting as long as particles exist. And as the solidification or coming together of the particles occurred prior to the formation of the Universe and start of the factor called time so, in matters related to time, one can pray for help from that supreme entity which gave birth to the Universe and, prior to the Universe, the formation of matter. Perhaps, only God can help men to complete a thing during or before a given period of time when time is the most important factor in that work!

* God did not tell as mortals all when time began only through longtime search does knowledge come to man (Xenophanes).

* Every instant of time is a pinprick of eternity (Marcus Aurelius).

2 … that charity which is given to people unfit, without any respect and hospitality and with a contemptuous attitude, in an improper place and improper time, that (charity) is called Tamosik Charity" (ch.17, sl.22).

This explains why time is also a factor in acts of Charity. But, why is charity done in an improper time called 'Tamosik' Charity? Because the performer (of such charitable acts) does not know the importance of time in charities! He is ignorant in such matters. To him charity can be done at any time. So he may be willing to perform charities even when

he is in bed (trying to sleep) or, when he may be doing his daily routines. Ignorance of God and his existence, of his (God's) devotion and worship leads him to such beliefs.

(3) On Trees:

1 … this tree has no form on this earth. In the same way, it has no beginning and no end and (also) cannot be seen. Resolutely with the weapon of detachment, this banyan tree whose roots are strong should be cut at the base. Then, taking refuge in the Supreme Being who is the first and the earliest, who is out-spreaded and from whom everything has evolved, one must search for that place from where the goers have not again returned" (ch.15, sl.3-4)

Which tree? That everlasting banyan tree spoken of in ch.15, sl.01! Why this tree does has no form on this earth? As given in ch.15, sl.01, only the knower of the Scriptures (Vedas) knows about this tree. Others who are not versed in the scriptures do not know this tree. But if this tree cannot be seen, what proof is there that its roots are strong? Because those who study the scriptures regularly tend to follow the sermons laid down in the scriptures dogmatically. They hold on to these sermons very hard without thinking of giving them up. So, the Lord here speaks of the teachings in the scriptures as the roots of this banyan tree. But to cut the roots of this banyan tree, why is resolution and detachment necessary? Because of the imaginary nature of this tree! Is there any tree on this earth whose roots are upwards and leaves downwards and whose leaves are the mantras of the Vedas? Surely this is gratification which is likened to a tree. And as gratification is hard to 'shake off' so it is compared to this tree whose roots are very strong. And, attachment to consequences which fuels gratifications are compared to its leaves which process food for the tree. So through detachment, this attachment to consequence is tobe overcome. And as this detachment is not easy and gratifications always find their way so, resolution is also necessary. Without resolving to cut off this banyan tree (literally) or, shake off gratification (practically) from one's mind through detachment, one cannot succeed in such things.

2 … of all the trees, he (God) is the banyan; of the Rishis comparable to the Devas, he (God) is Narada; of the Gandharvas, he (God) is Chitarath; (and), among the Omniscient's, he (God) is Kapil Muni" (ch.10, sl.26).

How can an immobile thing as a tree be God? This is also a simile! God is not that Banyan tree. But, most people in India worship the Banyan tree as God. Perhaps because of this tree's capacity to outspread itself through its branches which take hold as roots, and display the illusion of 'walking and covering ground', people revere this tree as God. Whatever it may be, this is a tree like all other trees. But the Lord here likens God to this tree because for what things the people worship this tree; they may also get such things if they worship the Supreme Being. As such worships (to the trees) also require devotion so, it will be better for the people if they, with devotion, worship God instead of these banyan trees. What they desire to get from worship of such objects surely they will also receive from worship of God. Abandoning their worship of such things will only minimize their worship of various things held as God and save precious time, energy and resources.

* Behold the banyan tree of India; there you have the habitation of all living creatures, the temple of all religions, the inn of all pilgrims, the ark of Noah which providence has constructed to afford shelter to the unfortunate (F.L. Gomes in "The Brahmans").

(4) On Truth:

"But" … "which is small and has no truth in it and is wholly engaged in a particular work without any necessity that is called Tamosik" (ch.18, sl.22)!

What is this small thing that has no truth in it? Tamosik knowledge! How come it has no truth in it? Because, what is not knowledge or cannot be grouped as knowledge, Tamosik people think of it as knowledge. Because Tomo means ignorance and darkness so, when people are ruled by this guna then, they do not know the existence of the Supreme Being and so are ignorant of the real things or knowledge and accept the false as true. And so what information they acquire or wish to acquire, it is not knowledge proper and so has no truth in it. Misinformation or false information (on anything) is accepted by them as true.

(1) On Vacillation:

… It is not proper for Arjun (men) to Vacillate knowing his own disposition. Verily for a Ksatriya, there is nothing better than to fight (work) conforming to ethics" (ch.2, sl.31).

What does vacillation here mean? It means unsteadiness of one's mind! Why is Arjun's mind vacillating? Because of the impending death of his kinsmen at the battle of

Kurukshetra! How is such vacillation applicable to the ordinary person? It happens in our day-to-day lives. Men born in high, well-to-do families shun off from ordinary work thinking manual labour is not for them while in course of their lives, in search of livelihood, they end up earning their bread from the sweat of their brows. Or men from low class families, due to their characteristics emanating from their dominant Gunas, end up as eminent scientists or, Administrators or even as rulers but suffering from an inferiority complex which spring from their low position in society and which 'Shows off' in every walk of their lives. When men do not realize the presence and importance of a guna dominant in him and its influence in him, he begins to vacillate; his wavering being based on his necessity to act and live according to the customs and practice of his family on the one hand, and on the other hand by the innate urge or desire in him (propelled by the dominant Guna in him) to do things which he enjoys and is like a passion for him. Now, why is such wavering or unsteadiness not proper? Because even once in his lifetime, the dominant Guna in him will compel men to act according to the characteristics complying with that dominant Guna! And not working according to the Urge created by that Guna will only build up the pressure within him to release that pressure through work in him. This will lead him to force himself in doing such things that comply with his dominant Guna and release the pent – up pressure in him.

* Everything is plain and easy to the earnest; it is the double minded who find difficulties (Cardinal Newman).

* Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immorality (Lacordaire).

(2) On Victory:

1 … of the means to subdue malpractices or Vices, he (God) is punishment; for those who wish Victory, he (God) is ethics; of things that should be kept in secret, verily he (God) is silence; of the wise, he (God) is Wisdom" (ch.10, sl.38).

How can ethics be God when for victory what is required is intelligence, espionage, finance, courage and, an instinct to dominate or kill? Because, ethics will mean that there are no requirements of a quarrel or battle when the victory talked about of is in the form a war. When men will be ethical and follow virtuous practices, wars will not erupt. Any prevention is better than the cure and, this is applicable for wars also. And even if the victory is limited to success in a particular activity, then the one who will try the

utmost without thoughts of failures of others or, maligning others (with a view to diminish their powers), with a due reverence to God, will be the Winner. For ethics in such cases will mean if the person has introspected himself as a suitable person for that work; how much he has prepared and exerted himself and, how much belief he has in God. And when men will be in doubt as to what are the ethics in a particular activity in which he is contending to be successful then, he must pray and worship God to guide him in such matters. So men, when they wish to emerge victorious or successful in anything, they will fare better if they pray to God to guide them to be successful or victorious.

2 … or Arjun (men) will receive heaven by meeting death or enjoy earth by getting Victory. Therefore he should, with a strong resolve, be prepared for battle (work)" (ch.2, sl.37)!

How can a man receive earth if he works? Will working not bring to him any rewards that can make his life comfortable? This does not mean that if one is defeated in battle and dies or, is unsuccessful in his endeavours and even loses his life in such endeavours goes to heaven, and those who are successful and live-on enjoy their lives on earth by being alive. This means that one who works according to the 'pressures' created by his dominant Guna, even if he dies during that trial or exertion (signifying failure) then, he will not be doing any wrong and his name will be immortalized by those who knew him of such exertions. Or if he emerges successful after such endeavours (signifying victory), he will live-on to carry out more of such endeavours and exertions and enjoy a peaceful life on this earth by not being disturbed through non-contentment. When men become successful in their tasks carried out (or are victorious) without conforming to their Gunas then, even after receipt of much applause and facilitations, he remains unsatisfied. This leads him to cling more and more to his consequences which will increase his dissatisfaction level. This goes on up to a point when life on earth to him will be stressful and unlivable. So, there is no point of 'enjoyment of earth' from such victories or success. But if he works in conformity with his Gunas and gets success, after such success, he will endeavour for more such works as he will receive peace from such works and life on earth for him will be livable and enjoyable. Only for such people who are successful after working in conformity with their Gunas will life be enjoyable on earth.

(3) On Virtue:

1 … even one who is engaged in sinful acts worships the Lord (God) consistently, resolutely and properly, verily, he is opined as a pious man. (That man) very quickly becomes a Virtuous minded man and receives permanent peace. Arjun (men) should declare that his (God's) devotees do not get destroyed" (ch.9, sl.30-31)!

How the Sinner becomes virtuous is given here. But, how can worship of God according to these conditions make one virtuous? Because although he may be Sinning, he may not be doing anything illegal! And, what actions from him may be said to be producing Sin, he may be doing them out of compulsion or, out of ignorance. And when at the same time he is worshipping God then, such worship will bring to him relief in the form of engagement in some other works or changes in his perception whereby he perceives that he is Sinning and so determines (within himself) to give up that Sin forever. But, how come his becoming virtuous brings to him peace? This can be answered by another question: will any Sinner ever receive or perceive peace? Because when one will be Sinning, consequences of such Sin will always haunt him. He will be disturbed by such thoughts as 'what will happen now or afterwards?' So, he remains disturbed. It is the reverse in the virtuous man. When he abstains from Sinful acts or does moral ones then, he knows there will be no repercussions on him from such works. He will remain undisturbed. Remaining in that undisturbed condition thus, he will perceive peace.

* Constancy is the foundation of Virtue (Bacon).
* There are tears shed for things even here and morality touches the heart (Virgil).

2 … those people who does Virtuous works and, whose Sins are completely destroyed, they are free from the charms arising out of opposites. (So they) venerate the Supreme Being with a firm resolve" (ch.7, sl.28)

How can virtue make one free from the charms arising out of the opposites? Because being virtuous or doing virtuous works, he does not care for the consequences of such works. Thus, he remains immune from the charms or attractions or enchantments or pleasures perceived by the sense organs that arise from opposites like good–bad, love–hate, high–low, sweet–bitter etc. when one will be thinking of the consequences of his actions then he will be concerned about the pleasures or pains arising out of such work. This shows that he is attracted by the opposites of that work. But when he will be doing virtuous work, definitely, he will be unmindful of such consequences. So, enchantment from such opposites cannot affect him.

* To be doing good is a man's most glorious task (Sophocles).

* Only a life lived for others is a life worthwhile (Albert Einstein).

3 … who cooks for the enjoyment of his sense – organs, that sinner (suffers) Sin! But, the Virtuous consumers of food cooked after sacrifice are released from every types of Sins" (ch.3, sl.13).

Are those people who observe Sacrifice in preparing food also virtuous? They verily are! Because, food is to be taken to maintain one's health and well being. And to cook food with such a concept, one has to sacrifice the desire of gratifying the sense of taste to the wellness of the body. Knowledgeable consumption of food cooked for good taste but which ills the body is a Sin for all existences. As food which taste great are harmful for the stomach and other organs, they are to be refrained by all humans. But this requires great resolution and determination. And endeavouring for such resolution and determination is also a sacrifice, for the sacrificant is sacrificing time, effort and gratification from good taste in order to get good health. And such people who can give up the taste of good food or gratification from perceptions of tasty food can also give up the consequences of work (to free their souls). So, these people can also be called virtuous.

(4) On Vision:

1 … one who sees equally placed the permanent, indestructible Supreme Being in existences (and also) in those that can be destroyed, he sees in the real sense" (ch.13, sl.28).

What is meant by 'those that can be destroyed?' Material things existing naturally and also built by men from matter! Does God reside in matter or in such material things? That God (in the form of a soul) exist in all existence is by and large accepted by almost all humans even though concrete proof (of God's presence in existences) is not available. But, men just do not want to think or imagine the presence of God in anything lifeless that comes up naturally or is constructed by men. And what reasons exists for such presence in lifeless things is purely hypothetical. Only the evidence that life starts from matter is reason enough to think that God is also in lifeless things! For what power can create life from matter, that power in Nature can also create things by combining material things from Nature. And the continuation or perdurance of that inanimate thing also depends on the power that created it – the power of attraction between particles (of matter) which caused the particles to come and stick together to form a mass perceptible to existences.

And to know or think about the existence of God in both living beings as well as material things, one must have a sort of 'inner vision' or 'conceptual vision'. Without such a vision, humans cannot see the existence of God in both these fields. And to possess this inner vision he must try to cultivate it through sacrifice, belief and worship (through detachment) of the unseen, position-less, formless power called God.

* The true measure of a man is how he treats someone who can do him absolutely no good (Samuel Johnson).

* The fear of the Lord is the beginning of Wisdom (Coja Petrus Uscan).

2 … verily, one who sees God impartially in all places in an even manner, (he) with his mind does not degrade his soul. After that (he) receives (the) Supreme Goal" (ch.13, sl.29)!

What is the Supreme Goal? That of freeing his soul from rebirth! What does degrading his soul mean? It means thinking of his soul as a power that is inferior or low in power than the Supreme God. To not degrade the soul: how can one see God in all places in an impartial manner? In an impartial manner means he does not think of God residing only in places of worship or, in altars or, in such imaginary places as heaven or, even in a special direction or, who can be worshipped only at a special time of the day. He sees God as a power who is in-force in everything; from matter to existences and, who is perpetual in a manner that is beyond the thoughts and imaginations of humans. And such vision will be more appropriately called as perception that helps him to perceive that power (called God) in material things as well as existences.

* What signifies a convent or a wilderness, if God is everywhere? (F.L. Gomes in "The Brahmans")!

3 … fools do not see 'that' thing which is established in the body, which enjoys or suffers, which is under the influence of the three Gunas and, which leaves the body. Those who have the Vision of knowledge see it" (ch.15, sl.10)!

What is this vision of knowledge? 'Knowledge' here means information about God. So, vision of knowledge means that vision which helps him to know or perceive God originating from information about God. The thing talked about here is the soul. And only those who have the right information about God or, who can actually perceive God's self can also perceive the presence of the soul inside his body. To know or perceive the soul,

one must have the correct information about the Supreme God or, perceive his real form or real Nature.

* If we are able to claim our souls by losing all the wealth we possess, it is not a bad bargain at all (M. Premchand in 'Godaan')

* Where there is no Vision, the people perish (Bible).

* Those who give too much attention to trifling things become generally incapable of great ones (La Rochefoucauld).

4 … with eyes of knowledge, those who know about such differences between the body of an existence and the owner of the body, get freedom from the Gunas (Natural Dispositions); and thus move near the Supreme Being" (ch.13, sl.35).

Moving near the Supreme Being means perceiving the Supreme Being! Eyes of knowledge means perception acquired through information of the Supreme Being. What is meant by 'body' and 'owner of the body?' It means the physical part consisting of flesh and blood (called the body) and the soul which actually enlivens the body and perceives everything the physical part experiences (and so referred to as owner of the body). How can such eyes or 'perception' make one free from the Gunas or dispositions especially when one Guna dominates (an existence) all the time? Because when one perceives the soul inside his body then, he becomes interested in his soul. He wants to know more-and-more about his soul. He becomes fond of his soul. This fondness of his soul makes him interested in the freedom of his soul from rebirth. When he becomes interested in such things then, although the dominant Guna in him begins to influence him through works that go in line along with that Guna, he overcomes such influences or pressures from within and concentrates on the freedom of his soul (from rebirth). Thus, it can be compared with freedom from the Gunas which is actually overcoming the influences or pressures of the Gunas.

* A scrap of knowledge about sublime things is worth more than any amount about trivialities (Thomas Aquinas).

5 … When a person sees clearly no other (thing) than the Gunas as the doer and knows his (God's) Nature as superior than the Gunas, he rises" (ch.14, sl.19)!

What is meant by 'God's Nature Superior than the Gunas?' It means that unlike the Gunas which influence a person to think and act according to the manners that comply with the Guna's characteristics, God does not influence man to think and act according to

some pattern, but comes to his (men's) rescue when prayed upon. In this he (God) is superior to the Gunas. What is meant by 'he rises?' It means his thoughts are elevated than an ordinary person's. How can this person see with such clarity? Through spiritual knowledge or information about God! When a person gets the correct information about God, he perceives his soul and also the Supreme Being. This perception also helps him to know the Gunas as the doer (of all his actions or inactions) and this applicability in all other existences too. Thus, he does not condemn the in-actions or bad actions of others nor boasts about his own supposedly good actions. He remains humble all the time. Thus, he is above the ordinary man as regards their personalities. In every satisfactory performance of his own, he thanks the Supreme Being instead of giving credit to his physical or mental capabilities.

* To see clearly is to save oneself (F.L. Gomes in "The Brahmans").

* It was pride that changed angels into devils; it is humility that makes men angels (Augustine of Hippo).

(1) On Water:

1 … (just as) an overflowing reservoir of water meets the requirements of a well (in the same way), one who perceives the Supreme Being knows everything that is in the Vedas (Scriptures)" (ch.2, sl.46).

Here water is used as a simile with information on the Supreme Being. The Vedas (scriptures) teach one about God and how to worship him thereby also perceive him. But that man, if he perceives the Supreme Being by methods other than studying and following the scriptures, has no need to study and go by the Vedas. Figuratively, he knows what is in the Vedas without having to study them. Thus, it is like that household which may not be having a well to fulfill their requirements of water, but has another big filling source at hand nearby. So they do not feel the need of a well. What is stressed here is the wastage of time and effort of men who study the scriptures to find God while meditation (contemplation), detachment and Yog are there to directly enable one to perceive God.

2 … just as the sea that is already full remains steady even after water enters into it in the same way, one who is steady gets peace of mind (even after) all cravings enter into his mind; but not the one who seeks fruition of his cravings" (ch.2, sl.70).

Here water is used as a simile with cravings. One who practices Sthitopragya or steadiness of mind attunes his mind to such a level that although cravings enter into his mind (and which definitely will), they will make no impact on him. Cravings possess every existence and force them to indulge. But one whose mind is steady after practice of Sthitopragya, even after cravings enter into them, they will not make any 'dent' or impact on his mind. This reflects the sea which is always steady even after river water enters into it everyday.

(2) On Wealth:

1 … those who are attached towards enjoyment of divine power and great wealth; through these their minds get kidnapped. (For this reason) constant intellectual contemplation is not possible" (ch.2, sl.44)!

How is the mind kidnapped by thoughts of enjoyment of great wealth? Because due to attachment of such, the mind can think of no other thing but only such things all the time! Attachment to enjoyment of wealth makes the mind think of nothing but only of such enjoyments. Thus, it can be compared to kidnapping of the mind by such thoughts.

* It is not good to have faith in wealth and women, as both are unsteady (Kathasarit Sagara).

* It is difficult, for a man laden with riches, to climb the steep path that leadeth to bliss (from 'The sayings of Mohammad' compiled by Sir Abdullah Suhrawardy in, "Of Riches")

2 … but O Arjun (men), that resolution arising out of attachments is Rojoguni through which men desirous of consequences hold on to religion, passion and wealth" (ch.18, sl.34).

How do men hold on to wealth? By being miserly! Why do they hold on to their wealth although given as arising out of attachments? Because they think that wealth can save them from all sorts of troubles! Because as they are those who desire consequences of their actions, they believe little in God and think that if they safe–keep their wealth then that same wealth will one day save them from perils. To them, power of wealth is more than that of God or, in his (God's) belief.

(3) On Weapons:

1 ... of the weapons, he (God) is Vajra; of the cows that bring forth calves, he (God) is Kamdhenu; of procreation, he (God) is Kamdev; of the serpents, he (God) is Vasuki" (ch.10, sl.28).

But Vajra is lightening accompanied by thunder which is only natural. Then, how come God is such thunder? To show to men the enormous power that electricity produced naturally can contain! Any weapons of destruction that men have made perhaps does not contain such amount of electrical energy as lightening! On the other hand, lightening occurs due to the property of attraction between electrically charged particles which is the attribute of God. And, ignorant people who do not know about the science behind lightening or about God worship lightening for its power and their safety from it. But, they will perhaps only do better if they worship the Supreme Being instead to save themselves from lightening.Definitely, Ram if he had existed was only an incarnation of that same Supreme Being who was before, contemporaneous and will be after Ram died a mortal death! But the Supreme Being lives on!

2 … among things that can purify others, he (God) is wind; among weapon bearers, he (God) is Ram; among aquatics, he (God) is Mogor; of the perennial rivers, he (God) is Ganga" (ch.10, sl.31).

But why has God likened himself to that avatar or incarnation of Vishnu when it comes to weapon handling? Because Ram was elevated to the position of a Deva or Demi – God perhaps for his capacity to bear weapons and so, people worshipped him for such capacities and to inherit such qualities. But, the Lord here tries to establish God's supremacy in all things and among the Devas. So anyone who wishes to worship Ram in appraisal of his capacity to use different weapons, they will do better if they worship the Supreme Being instead. Worship of the Superior power to grant them Ram–like qualities will perhaps give them, such qualities and, save the followers from worship of one more Demi–God (Deva) only for the sake of acquiring weapon handling capability (which is nothing but perseverance and practice).

(4) On Wind:

… Among things that can purify others, he (God) is Wind; among weapon bearers, he (God) is Ram; among aquatics, he (God) is Mogor; of the perennial rivers, he (God) is Ganga" (ch.10, sl.31).

Can wind purify anything? That is for men to decide. But, how can God be the wind? Definitely, movement of air is called wind and it is rightly so. And so those who worship the wind, revering its power and also naming it and designating it an altar of a God need not worship it. Instead, they may worship God for his powers of purification. If the wind can purify existences by being nothing but 'moving–air' then, God being a much more powerful entity can perhaps purify even more. And this will also prevent men from making a Demi–God out of the moving air (wind) and designating special rituals and days to his worship especially when it causes havoc among humans from time to time arising from Natural factors. Naturally in such perilous situations, worshipping the Supreme God and propitiating him will bring better results than worshipping the wind – God to stop on his own.

(5) On Wisdom:

1 … (absence of) arrogance, vanity, pride; lack of attachment towards children, wife, home, towards people devoted to worldly affairs; a belief that life, old age, suffering and death are full of faults; (practice of) non–violence, endurance, simplicity,cleanliness, steadiness, self–control;detachment from sensory-perceptions; service to one's teacher;(remaining) in an immutable condition towards expectations and non–expectations;(maintaining) a great and devout devotion to God; habit of living in silence; belief in the perpetuity of spiritual knowledge; study of philosophy to know the supreme knowledge; in this way these can be called Wisdom and, ignorance which are different from these" (ch.13, sl.08-12)!

Given that these are the attributes of wisdom, how can belief in the perpetuity of spiritual knowledge and, study of philosophy to know the supreme knowledge, be called wisdom? Because only a wise man knows that information or knowledge of God is one of the most essential and most searched-of informations by mankind in the whole world over time. Ordinary people search for this knowledge and that, giving attention to knowledge which will bring them riches and gratification. These searches come and go, ending with the searcher's receipt of his desired things. But, search of the unseen God goes on forever. Men do not find satisfaction upon receipt of whatever information they can gather on God. They want more and more information, up to the last detail, only to be left 'groping in the dark' at the end. Thus there is a never – ending search of spiritual knowledge among human kind. And to begin this search, one has to take the help of philosophy, whatever

little it might be for, without a definite way through which this search should be made, one cannot start this search (of the Supreme God). Thus although complete information on the spirit is impossible, philosophy helps a man to know and gather whatever information there is available on God.

* Never mistake knowledge for wisdom. One helps you make a living: the other helps you make a life. (Sandra Carey).

2 … or (it) happens in the families of wise and learned persons! Verily in this world, to take birth in this way is rarer" (ch.6, sl.42)!

What happens in families of wise persons? Rebirth! But rebirth takes place of the soul, not of the physical body! Then how come it occurs only in families of the wise? Because in such families there is scope for correction and refinement! During the whole life – term of a person taking a period of ten years each, what one does in a period (of ten years) boomerangs into his physical and spiritual form in the next period (of ten years). And this goes on till the death of a person. The soul experiences and retains it all; the person physically does not retain all. He only experiences what is happening, good or bad, continuously all throughout his life. So, when a person born in a wise family goes astray and leads a 'guttery' life, forgetting God, ethics, and virtue and leading a degrading life, he may do so for a period (ten years) or two (twenty years). But after that period, due to his inherent nature (heredity) of getting born in such families or, due to the set-up in his family dominated by wisdom, he again reverts to his earlier family pattern of virtue and ethics. Either by seeing his family members (rooted in virtue) or, due to the goodness ingrained in his genes, he automatically reverts to that position of goodness. After reverting he again begins to worship God and thus lead a good life again. All this happens in his single life as human on earth and he does not realize that his soul has been saved thus. But his soul perceiving what he has physically done in every period (of ten years) suffers from his badness of earlier period and then 'gets a breath of fresh air' and again enjoys life when he reverts to his new life of goodness. Thus to the soul, it is a sort of rebirth. And such rebirths (of the soul) are possible in families where wisdom prevails. There must be a base or 'set-up' prevalent for such rebirths.

3 … of the means to subdue malpractices or vice, he (God) is punishment; for those who wish victory, he (God) is ethics; of things that should be kept in Secret, verily he (God) is silence; of the wise, he (God) is Wisdom" (ch.10, sl.38).

Wisdom and the wise are connected and two parts of the same coin. Then, how come God connects himself with the wise saying only he is the wisdom? Because the wisdom of the wise comes only after his veneration of God! Anyone not having belief in God and not worshipping him cannot be wise. All those people who are held as wise and known for their wisdom are God–fearing people. This respect and reverence for him (God) creates a sobriety and discipline in them which helps them to think logically in tight situations. So, anyone who wants wisdom will do better if they worship the Supreme Being for Wisdom.

* Much Wisdom often goes with fewest words (Sophocles).
* The Price of Wisdom is above rubies (Bible).

(6) On the Womb:

1 … as a fire is surrounded by smoke and as a mirror by dust and the foetus by the womb in the same way; this (life) is surrounded by that (passion)" (ch.3, sl.38)!

This is a simile to show the similarity between an existence after its birth and in the period before it is born. Like in its formative stage, without a womb, the foetus cannot be held or formed. There must be something to hold it or bear it. After it comes out into this world till its death, it is surrounded by passion which influences it at every moment of its life. This passion acts as the existence' web from which it is difficult to come out!

2 … (this) great Brahma is his (God's) Womb; he (God) directs his seeds there; all existences are possible from them" (ch.14, sl.03)!

But, how is Brahma a womb when he is revered as a creator and God? This dispels the myth men have on Brahma. Basing on the Bhagabad gita, Brahma is actually the earth or Prakriti or Nature or any other place which has an environment that can sustain life. Unseen attractive forces brings the oxygen and hydrogen atoms to form water. This same force brings into being the heart prior to the formation of the body of an existence. But to sustain or hold all these things, there needs a place or 'platform'. That place is the earth or Nature termed as Brahma here. This also acts as a simile. As like in a womb there requires some time for an existence to take birth, in the same way for all things on earth, there also is the element of time for development of all things.

3 … (having) born in wombs of Asuric living beings time and again, (they) do not receive him (God). After that, verily, they receive the inferior path" (ch.16, sl.20)!

Who are born again and again in wombs of Asuric people? Souls! How can the soul be born again and again? This is said by the Lord to prevent man from doing bad things by instilling fear in him. All men have some concern for their souls and so, when they will hear of such degenerations of their souls, they will stop themselves from being too immoral. What happens is that when a man becomes immoral physically then, his bad actions affect his soul. Taking a span of ten years as a period, a man may get four or five periods from adolescence onwards in which he can do either goodness or badness. And in such periods, if he continuously does bad actions then, time and again during such periods, his soul will experience his bad deeds. After a period finishes (10 years), he gets another period (10 years) to do well and so the soul again perceives a chance of its freedom. But when he reverts to that same habit in that period (and also in subsequent periods) then the soul, experiencing hopes of freedom that can be compared to rebirths, finds that it has no chance to be freed. Thus, it can be compared as being born in wombs of Asuric lives time and again. Receiving means perceiving! That man's immoral conduct period after period (of 10 years each) keeps him away from God forever and so till his death, he has no practice of any devotion to God. And so (in this way), no chance of perceiving God, both physically and through the soul!

(7) On Words:

… He (God) is the taste in water, the light of the sun and moon, the sacred word of the Vedas, the sounds in the sky and, the power in Men" (ch.7, sl.08)!

What is the sacred word of the Vedas? 'Om', which signify the Supreme Being! Why God does liken himself with this word? Because it is easy to pronounce, to remember and is also an alphabet in itself. It is the shortest word to mean God or the Supreme Being and also does not resemble any personal name or quality. But what constitutes its sacredness? Because of its neutral quality! As it is an alphabet and also does not signify anything or, any person so in a way, it can be called pure. So anyone who may search the scriptures for God's name need not do such–he (God) is called 'Om' and is easily remembered and is also recalled easily!

(8) On Work:

1. "Verily" … "no one lives for a moment not working; verily by being helpless, one becomes engaged in work! Everybody is engaged in works originating from the Gunas of Prakriti (Nature)" (ch.3, sl.05)!

But if one is sleeping, is he engaged in works? First, one must understand what work is. Any exertion that produces a result is called work. And sleep is a natural remedy for tiredness. So when one sleeps, he feels refreshed i.e., his tiredness is removed. So, there is an end result of sleep–it reinvigorates the sleeper. Thus sleep can also be summed as work. But how is work produced out of helplessness? This is because of the dynamic of Nature! Nature produces such contrasts against all existences that existences have to exert to maintain themselves. And, men's exertions with his complex setup turned such exertions into works. Now, what is meant by 'everybody is engaged in works originating from the Gunas of Prakriti (Nature)?' It is like this: every person has one of the three gunas dominating him all the time. And that dominant guna creates a sort of pressure in his mind and body which can only be released if he engages himself in works that comply with his dominant guna. This dominant guna in him, by creating a sort of pressure within him, agitates his mind to such an extent that he could hardly rest until he takes up such works that comply with that dominant Guna in him.

2. …one who, controlling the sense organs through his mind detachedly, starts Karmayog with the organs of work, he is Superior" (ch.3, sl.07).

Superior then whom? Then the one controlling the organs of work and thinking of gratification in his mind, spoken of in ch.3, sl.06! Now, what are the organs of work? Although all the six organs are required in any work even then, the mind can be called the major organs of work. Without a mentality to work, working will not take place. What is Karmayog? Yog performed while doing one's work! As Yog means a connection with God, Karmayog means getting connected with God by doing works that are in consonance with one's dominant Guna. How can one start Karmayog with the organs of work? As the mind also falls in the organs of work, when one discerns what Yog is and also understands the Gunas (and their roles in his life), he begins to seek out his dominant Guna and then searches for those works that comply with his dominant Guna. But, why is detachment named here? Because to get connected with God (Yog), attachment must be absent. So in order to get rid of all attachments, he must get himself detached (from consequences). How will he attain Yog while working? Because, when one will be working in tandem with his dominant Guna then, there is no question of his dissatisfaction from that work. As

he will work detachedly, consequences will not matter to him. Thus whatever be the end result, he will be highly satisfied. This satisfaction will enable him to think about God while working. Thinking of God and at the same time carrying out his allotted works will produce KarmaYog from him.

* Faith without works is dead (Bible).

3 … (Men) are bound to this earth through work. (Arjun – men should) work in a well manner for him (God), detachedly. (Working) as a sacrifice (is better than) in another manner" (ch.3, sl.09)!

But why do men work? Not only men but all existences have to exert to maintain themselves due to the dynamic of Nature and the 'friction' between existences and Nature. Men term exertions as 'works' to classify his various types of exertions. As he cannot live without working, he is bound to the earth through work. Now, why should one work for God? It is short of Yog. Yog which requires recalling God while working is hard. So, the Lord here advances another system – working for God. When one will work for God then it will signify that his exertions are not for himself. Thus, he will lose all consequences of that work. Why is working as a sacrifice better? Here, sacrifice means working for God. As cited above, men will lose interest in the consequences of such works. When he will be sacrificing that work to God, what he will be doing is that he is giving up the consequences to God. Thus, he remains free from the outcome or end-result of that work which otherwise makes men suffer more mentally than physically.

* All growth depends upon activity (Calvin Coolidge).

* Action may not always bring happiness, but there is no happiness without action (Benjamin Disraeli).

4 … there is nothing as 'duty' for him (God); and verily, he (God) engages himself in work (although) there is nothing in the three worlds that he (God) has not got or, to get" (ch.3, sl.22).

This voidness of duty and engagement in work by God without any intention prove only one thing-that God has no form that can be seen or felt but is a power who prevails on his own or automatically, irrespective of desire or wish of any existence or, compulsion from circumstance. As he is only that power that is inherent in matter and is always innate in particles, no matter how much men break down a particle, he (God) always seems to act in that particle without any compulsion from any existence or circumstances. And so being

an invisible power that is lifeless but at the same time begetting lives and present in all things, animate or inanimate; his presence can be termed as his (God's) exertions and, the existence of living beings as well as material things, his possessions.

* If the providence of God does not preside over human affairs, there is no point in busying oneself about religion (Augustine of Hippo).

5 … doing works laid down for self erroneously is better than doing works right, but laid down for others. (Doing) works laid down for others is dangerous; better to be destroyed in works laid for self" (ch.3, sl.35).

Now, there is a need to know what works are ours and what works are others. Works that are in consonance with one's dominant Guna can be called one's own work. So, realizing what the dominant Guna is in a person is important. But, how can things done wrongly be good for one than doing works right but, laid down for others? This means those works that do not comply with one's dominant Guna. When one will be doing works that do not comply with his dominant Guna, howsoever he makes a name in such works; he is never satisfied with such works. He always tends to think about the consequences and when consequences matter then, dissatisfactions are a prominent thing. But when he does things that comply with his dominant Guna then, he gets a kind of satisfaction from such works. Consequences at that time do not matter to him. What matters to him is that he has carried out what has been plaguing him for some time – exerting himself in tune with his dominant Guna. So even if he is doing that work wrongly, he does not feel bad. He is only satisfied with his efforts. Why are works that do not comply with ones dominant Guna dangerous? Because it does not bring to one satisfaction! And being unsatisfied with such work, a man may push himself to the brink of exhaustion and mental breakdown but even then, do not find any satisfaction. Thus, these works are dangerous. Why is destruction recommended in works laid for self? Destruction here is not recommended as a necessity but, as a contrast with perfection in doing works not complying with one's dominant Guna. For men are mortal and a man will eventually die even if he works in contrast to his dominating Guna? But such works will not bring him satisfaction and thus no peace. But if he works in compliance with his dominating Guna, even if he dies before completion of that work, his intention will not remain unfulfilled. That he had tried in such endeavour that will be his greatest satisfaction. That he could not see the fruits of his exertions are only secondary.

* The deed is all, the glory nothing (Johann Wolfgang Von Goethe).

*I'd rather be a failure at something I love than a success at something I hate (George F.Burns)

6 … it is said work and necessity (of work) originated because of Nature; it is said enjoyment and sufferings of joys and sorrows originated because of existences" (ch.13, sl.21).

But men work to satisfy him! Then why is work blamed on Nature? Because work (exertions in all existences) is produced out of the friction between their (men's) struggle for survival and the dynamic of Nature! As nature is always in a state of motion, it produces movement of a sort for any existence taking its support. Due to this non-static characteristics of Nature, everything that it supports are always in a type of movement and, what exists today may not be seen tomorrow. And so under such conditions, the existences do not get anything gratis save for a short period, and for its entire lifetime it has to struggle to keep up with the form of movement of Nature to maintain it. This friction of existence' against the dynamic of Nature gives rise to work in the case of human beings. Thus, it can be said that work (for any existence) and its necessity originated because of Nature.

7 … it has been said that Sattwa (Guna) binds in happiness, Rojo (Guna) in works but, Tomo (Guna) binds by enveloping the knowledge (leading to) misfortune or trouble" (ch.14, sl.09).

These three gunas are present in all the people with one of them dominating. All these people work; then why is the Rojoguna blamed for binding men in works? Working to make a living is not discussed here. What is discussed here is the attachment created to consequences of work. When one is trapped in work it means he is entrapped in the coils of consequences of his works. And only a person who is attached to his consequences can be trapped in such coils. Such persons are passionate about everything especially, their consequences. This reflects their dominant Guna (which is Rojoguna) which dominates the majority of the people and which have passion as its characteristics. Thus, persons dominated by Rojoguna show too much of passion and are very conscious of their consequences. This leads them to be entrapped in consequences from attachment to consequences which arises out of their dissatisfaction of consequences. Dissatisfaction (in almost everything) is a major characteristic in such people. Thus, the Rojoguna is blamed for binding men in works (consequences).

8 … some learned people speak of works as full of faults and should therefore be renounced; and some others (speak of) works like penance, charity and sacrifice as not to be renounced" (ch.18, sl.03).

In reaction to the comments of the learned towards works the Lord says: "just as a fire is engulfed by smoke so also all trials are (engulfed) by defects …" (ch.18, sl.48) and, "verily for a bodied form, complete renouncement of all works is not a possibility …" (ch.18, sl.11). So as the Lord speaks of all trials as engulfed by defects and that, one cannot renounce all his works completely so, it will be better if men do those works which come to him naturally (i.e. according to his dominant Guna or disposition). This will give him the greatest satisfaction not finding which, men grumble in work and errs and let the quality of work go down. But why do some learned people speak of penance, charity and sacrifice as not to be renounced? Because if performed regularly, they form a habit in men! Such good habits only help a person in giving the 'finishing touches' to his personality. Although not producing anything or not bringing any services, these three can also be termed as work as they help others and bring completeness to the performer. And although falling in line of work, they should not be renounced but practiced all the more as they help the performer in accomplishment of a hard task, help of others and refinement of his personality.

* Destiny cannot be fulfilled without the help of our works. It has two wheels; one belongs to God, the other to man (Hittopadesa).

* Man ought always to have something to live; otherwise life itself will seem to him tiresome and void (Seume).

9 … work the sense organs and the doer (of work); these are the elements of work. Knowledge, elements of knowledge and the receiver (of knowledge) are the three inspiration of work" (ch.18, sl.18)!

So these three namely the work itself, the doer and the doer's sense organs constitute what is called work. Without a doer work will be incomplete and, if the doer's sense organs are not working properly then he cannot be called a complete doer and so 'work' as a 'finished' term will not be complete. But how come knowledge and its sub-groups constitute the inspiration of work? Because without knowledge about the work, even the most intelligent person cannot complete a work! And when he will realize that he cannot complete a work, he will become uninspired. So the worker of any work must be

eager to receive some amount of information about any work especially, about its completion. Only then will he get inspiration for that work.

10 … works produced out of the Natures that originate from the Gunas have been divided among the Brahmans, Ksatriyas, Vaishyas and the Shudras" (ch.18, sl.41).

A question arises that is common among the Bhagabad gita readers, "if there are only three Gunas, how come there arose four divisions of work?" This is true and the answer lies in the shloka itself; "… produced out of the Natures that originate from the Gunas …" The three gunas give rise to four different types of Natures in men. If observed keenly then it will be seen that these four divisions do not fit into the three gunas accurately but can be called a mixture of two gunas at a time. So even though a Brahman may be attached to learning and virtues and thus be grouped in the Sattwaguna, even then, his passion for learning shows him to be filled with the Rojoguna a great deal. In the same way, whom we call a Ksatriya has a dominance of Sattwaguna for he has the mentality of protecting others and also of the Tomoguna for, he does not restrain (himself) in slaying or injuring others. The Vaishya may be purely Rojoguna dominated while a Shudra may be dominated by the Sattwaguna, without which one cannot serve others and, by the Tomoguna through which he can adjust himself in the dirtiest conditions. These natures originating from a mixture of the three gunas have given rise to such works that can be called menial work or, trade and, industry or, soldiery or, scholarly.

11 … (Men) do not gather sins doing works that agree with one's Gunas (dispositions). Doing works suited to one's caste defectively is better than doing duties of another caste, defectless-ly" (ch.18, sl.47).

Why no sins this way? Because sins are committed when men, who are not satisfied (with the consequences), push themselves into doing immoral activities just for the sake of satisfaction! And when one works against the Guna dominant in him then, he will never be satisfied. But if he does works complying with his dominant Guna, then he will be satisfied. This satisfaction will save him from Sin. But why should one do his work that suits his caste defectively? Here, caste would mean duties that spring up naturally from one's dominant Guna. The Lord here does not advice and incites people to do work badly. It serves only as a contrast to such people who, not seeking their dominant Guna, will try to do works complementary for other Gunas, flawlessly and well. Because no matter how much that person will try to do works in a finished manner that does comply

with his dominant Guna, he will never be satisfied with the results. This may lead him to overexertion, then dejection and then, to mental breakdown. But if he identifies what Guna is dominant in him then he can find out what work will suit his Guna. Carrying out that work will mean to him working for the sake of the work and to earn a living; satisfaction of no concern to him! Thus, how his work finishes will not matter to him. What will matter is that he had done the work and that is satisfaction purely to him.

* Fletchers make the arrow straight, carpenters carve the wood, wise people fashion themselves (Gautum Buddha).

* 'Tis better to have fought and lost, then never to have fought at all (Arthur Hugh Clough).

12 … if Arjun (men) decide not to fight (work by) taking refuge in pride then, his (men's such) resolution is a false one. His (men's) nature will make him engage (in such acts–works)" (ch.18, sl.59)

Is pride a factor in idle men? This is reflected in high class families where members of such families live as 'Drones' instead of taking up such works that hurt their family's reputation and prestige. Their pride in their ancestry makes them do such. But, how will men (eventually) get engage in work out of his Nature? It is seen people eventually have to work even if for some time they are not doing any work out of pride and, damage of reputation and, prestige. Because any person is dominated by one of the three gunas of Prakriti (Nature), that Guna in him creates a mentality which makes him attracted towards such works that suit that Guna. But the more he tries to suppress that Guna by not working, the more pressure will be built up in his mind from unsatisfaction of that desire to do such things. And at last, nature and time will prevail. Thanks to that eternal element called 'time', what was 'taboo' and pride at a time may pass off as Natural, simple, and non-derogatory after some time. Not working will build up such enormous pressure within him that after some time, he will feel himself disgusted and intolerable without doing such works as induced by his dominant Guna. Thus he will seek out such works and engage himself in them over time. Time works as a great factor in such cases. Reputed persons engaged in corruption or heinous crimes vindicate the second part of this shloka.

* If a plant cannot live according to its Nature, it dies; and so a man (Henry David Thoreau in "Civil Disobedience").

* Nothing can be attained without exertion; a sleeping tiger catches no game (Hittopadesa).
* It is better to look ahead and prepare than to look back and regret (Jackie Joyner-Kersee)

(9) On Worship:

1 … it is his opinion that he (God) will be worshipped through the sacrifice of knowledge (by) him who studies this sacred conversation between them (the Lord and Arjun)" (ch.18, sl.70).

What is knowledge? Although any type of information that enlightens men is called knowledge even so, in the Bhagabad gita, knowledge is information about God or the Supreme Being. What is meant by 'worship through sacrifice of knowledge?' It means worshipping God not through rituals or ceremonies etc. but, by performance of sacrifices that will produce more and more information about God. When men will produce or uncover information about God and exchange them with each other, then it will be like a worship of him (God) in that, it will show their devotion to him (God). For without any devotion, is any type of worship genuine? Now, what about those who does not study the Bhagabad gita? Will they not worship God? They surely will do and are doing so! But their worship is not through sacrifice of knowledge but only through other means (which is not recommended here).

2 … he who knows him (God) without any doubts as the supreme among entities, he is an enlightened man. (He begins) worshipping him (God) in every way" (ch.15, sl.19).

What does it mean by 'worshipping God in every way?' It means he comes off from the 'beaten track' of worship through rites, rituals and ceremonies and instead worships God in any manner that he can think upon. To him, the path of worship laid down in the religious texts is unnecessary. He realizes that God can be worshipped in any way; only his comprehension is necessary.
* Free curiosity is of more value in learning than harsh discipline (Augustine of Hippo).

3. "But" … "one who, controlling the sense organs through his mind detachedly, starts Karmayog with the senses of work, he is superior" (ch.3, sl.07).

What is Karmayog? Practice of Yog while doing one's allotted works. What are the senses of work? Basically the hands and the mind, but also the eyes and ears! Why is

Karmayog mentioned here? Because it is also another method of worship of God! If Karmayog is another method of worship then why are the sense–organs of work necessary? Because a man works as much with his mind as

With his hands and feet! And the mind's role is a little greater for if the mind becomes lax while working then, the work will suffer and the worker's condition may be perilous. So the mind is necessary for Karmayog as it will be through the mind that the worker will recall God as much as he will think about the work. This refers to misuse of time in worship of the same God who can be worshipped through Yog while working and thus save the time of the worshipper and bring in greater production (of anything).

* From exertion come wisdom and purity; from sloth ignorance and sensuality (H.D. Thoreau in "Walden").

* It is the duty of good education to arrive at wisdom by means of a definite order (Augustine of Hippo).

4 … worshippers of the Devas go near the Devas; of ancestors, go near them; of ghosts, go near them; and of him (God), go near him (God)" (ch.9, sl.25).

But how come these worshippers go near these objects of worship when it is believed that there are no ghosts, the ancestors are dead long ago, the Devas (Demi Gods) are only dead men previously reputed for their unusual qualities and God who is only an abstract Notion? They do not go physically. They go mentally! When a man worships the Supreme God or a particular Deva (Demi God) or his ancestor or even Ghosts (which do not have the same ground as even that of the Devas), it shows his mentation regarding the object to which he surrenders and whose qualities he wish to acquire. Naturally one who is inquisitive about the unseen, untouchable God will only worship him as a way to perceive him after he fails to find any other method of finding him (God). Similarly one who is enchanted by the attributes of a Deva (Demi God) will worship that Deva thinking that such worship will bring to the worshipper such qualities. Similar is the case with 'ancestor' worship and 'ghosts' worship. Worshipping such things over a period of time will change their mentalities and perceptions according to that Deva or, ancestor or, even ghosts that they have been worshipping. The fault lies in them only, not in their worship. Their mentalities made them take up such things as adorn able, reverential and worship-able. So, they had taken up worship of such to become such like. So even though physically they remain on this earth, mentally they change according to their object (of

worship) and nature of worship. An observation of people who are known to worship ancestors and ghosts will prove this fact.

* The Universe is transformation; our life is what our thoughts make it. (Marcus Aurelius Antoninus)

5 … even one who is engaged in sinful acts worships the Lord (God) consistently, resolutely and in a well manner, verily, he is opined as a pious man. (That men) very quickly becomes a virtuous minded man and receives permanent peace. Arjun (men) should declare that his (God's) devotees do not get destroyed" (ch.9, sl.30-31)!

Who is a Sinner? One who does immoral acts or goes against the Laws of Nature and existence is a Sinner. But will a Sinner ever worship God? Not if he sins deliberately and on his own free will! But if he is sinning due to compulsion of some kind then definitely, he will worship God. But how can worship of God make that Sinner virtuous minded? Naturally even if after sinning he worships God it will mean he is sinning under some compulsion (of any kind). And such persons will definitely try to mend their ways or change their habits as soon as a chance arrives. So due to their worship of God, they does get a chance to engage themselves in moral activities and earn their bread by right means. Their mentality is the same from the start-only through the change of work after continuous worship (of God) their engagement in sinful activities has stopped and then people can see their virtues. One, who is not mentally pious, even if he does moral acts, will never approach God through worship.

* Whoever trusts in God, never despairs (F.L. Gomes in "The Brahmans").

* Reform must come from within, not from without (James Cardinal).

* In order to succeed you must keep your nose to the grindstone (Benjamin Franklin in, "50 Great Americans").

6 … those who worship (him–God) by getting engaged every day, he (God) gives them the real knowledge with pleasure through which they can go to him (God)" (ch.10, sl.10).

How can a person go to him (God)? Not going to him physically but mentally through perception of him (God). What is meant by worshipping God by getting engaged every day? Yog! How can Yog bring to one (through God) the real knowledge? Here knowledge means information about God! Yog means carrying out one's allotted works or duties while recalling God at the same time. Such peoples' mentalities are different from

those who work earnestly but do not perform Yog in that, they are detached from consequences; practice of Yog over a period of time changes their perceptions also. Thus, they acquire that superior mental capability and perceptions which are required to perceive subtile and abstract things as God.

7 … and those who consistently through the Yog of devotion worship him (God), he overcomes these Gunas (dispositions) and becomes eligible for the level of Brahma" (ch.14, sl.26).

What is this Yog of devotion? Getting connected with God through Devotion! How can such type of worship make the worshipper get the better of his Gunas or dispositions? It is true the dominant Guna in a man will always influence a man to do works that comply with the features of that Guna. But when a man worship God with great devotion and gets connected with him, it means he has perceived God. Then in such people, who are the rarest on this earth, the Gunas cannot influence him. It is because, although the dominant Guna may create in him conditions for such works his mind, by perceiving the Supreme Being can thwart off the influence of that Guna. He may make himself immune from that Guna. So anyone who wishes to get rid of his Gunas, although he cannot shake them off practically, he may make him immune from their actions through this method.

* The drop of rain maketh a hole in the stone, not by violence, but by often falling (Hugh Latimer).

(1) On Yog:

1 … one who is connected through his intellect, he can get deliverance in this life from both good and bad consequences of work. Therefore, Arjun (men) should engage himself in works through Yog. Yog is the skill in all works" (ch.2, sl.50)!

What is meant by 'connected through his intellect?' It means performing Yog by thinking of God all the time. How come Yog is the skill in all works? This skill is not the same as technical skills required to do anything. Technical skills are a part of the work. They cannot be substituted while doing the work. But Yog is another technique in the same work where great technical knowledge is required. See the word 'deliverance' in the shloka. From what condition or thing the worker (Yogi) will get deliverance? From attachment of consequences (which will help him to free his soul). Even though one may

have great technical knowledge about the work, non-performance of Yog will make him attached to the consequence of that work. Then from such consequences which show negative results of that work, he will get dejected. And if the negative results follow one after another then, his dejection will be such that he may not be willing to put himself into that work altogether. But society requires him to do that work! And so he will again engage himself in that work but, with a doubtful mind. Then the work may suffer. In such cases (and in all cases) Yog comes to the rescue. If he practices Yog, consequences of that work will not matter to him. Even if he fails a hundred times, he will not be distracted from such failures because failures or success from the work is of no interest to him. And definitely, when works are taken as duties then, the results are seen as better.

* If one would be successful in the future, let him make the most of the present (Mary Baker Eddy).

2 … it has been said by him (God) earlier (about) two types of faiths in this world; through the Yog of knowledge (propounded) by the philosophers and, through the Yog of work (expounded) by the Yogis" (ch.3, sl.03).

What is Yog of knowledge? Knowledge in the Srimad Bhagawad Gita means information about God or the Supreme Being. So, Yog of knowledge means connection with God through what type of information one has received about God. On the other hand, Yog of work means working and at the same time thinking about God and thus, becoming connected with him. For this Yog, it requires the Yogi (worker) to think of a Supreme God, to believe him (that God) as powerful as existence and Nature and then submitting himself before that God 'all the time' while also performing the works allotted to him in the society.

* There can be no worship without good actions (Guru Nanak).

3 … among humans, although engaged in all types of works, he is intelligent who sees in-action in works and, work in in-actions. He is connected (ch.4, sl.18).

What is meant by 'connected?' It means he is practicing Yog or he is a Yogi. Is intelligence a factor in practicing Yog? It should be! Because, those who are proud and, those who are attached to consequences, cannot practice Yog! And to the yogi, works that bring satisfaction to him are worth doing although they may not seem profitable for others. And his rationale mind warns him that in what work others are engaging and gratifying

themselves, such works produce no satisfaction and only bind the worker in further works. So, he shuns away from such works which cannot help him in practicing Yog.

4 … verily, (one) who can bear in his body the seizures (caused) before leaving the body originating from passion and anger, he is connected! He is a happy person!" (ch.5, sl.23)!

What is meant by connected? It means he is a Yogi or is practicing Yog. Who does 'before leaving the body refer to?' The movement of the soul from the dying person's body! What do these seizures mean? Anxieties and apprehensions as to what will happen to him after his death as experienced by a dying person! How can Yog help him to bear such seizures? Practice of Yog by this person before his death makes a habit of Yog in him. So in any work that he engages in, or in any condition he arrives at, he automatically performs Yog. And thus when he finds himself at his deathbed, although realizing that he will be dead any moment and feeling utter distress and discomfort in his body and fears, anxieties, thoughts and imaginations mentally, they do not make any impact on him as he habitually practices Yog at such times also. Being connected with God who is subtile and nearly incomprehensible but powerful enough to attract his mind away from such discomfort and anxieties, he does not perceive these seizures or, bypasses them without giving any thoughts to them. How come Yog makes him happy? As like he can bear the seizures felt by all before their death, he can also bear the pains and sufferings caused by difficulties and sorrows felt and perceived during his lifetime through this practice of Yog. As sorrows, pains, sufferings and discomfort are only perceptions of the mind and other sense–organs, he in a way 'immunises' himself from these perceptions through Yog or connection with God. Thus, he remains serene and sober which makes him perceive happiness which is nothing but also perceptions.

* Pain is neither intolerable nor everlasting … it is in the power of the soul to maintain its own serenity (Marcus Aurelius).

* It has been often said that it is not death, but dying, which is terrible (Henry Fielding).

5 … Arjun (men) should be a Yogi as a Yogi is accepted (as) greater than an ascetic; greater than a wise man and, greater than those working for material gains" (ch.6, sl.46).

But the Lord said in ch.6, sl.02 that 'what is called Sanyas is also called Yog'. Then how come the Yogi is accepted greater than an Ascetic? Because actual Sanyas or

abandonment or asceticism means giving up of sensual pleasures! And one who thinks of Yog has also that same intention; to keep himself away from perceptions that cause gratification. So in this the ascetic and the Yogi are similar. But after due practice of Yog, when Yog becomes a habit in that person then, he becomes superior to the ascetic. Because as the ascetic has thoughts of removal of sensual pleasures from his mind, his activities are limited to those that do not bring him any such pleasure or he immunizes his mind from perceiving such perceptions. But the Yogi is a step higher. As Yog becomes a habit, he gets connected with God all the time no matter what he is doing or in what condition he is. So not only has he desires of giving up sensual pleasures but, he also has a desire to get connected with God. This connection with God (or Yog) makes him free form all consequences which create sensual pleasures as well as attachment to or, disdain towards work. This makes him detached from consequences which in turn make his soul free from rebirth.

* The greatest thing for a boy is discipline, Sonny discipline (Robert Louis Stevenson in "Treasure Island")

6 … that (person) who with the mind and intellect always thinks about the supreme being, gets connected through that habit without inclination towards any other thing and receives the divine, greatest being" (ch.8, sl.08).

What is that divine, greatest being? God or the Supreme Being! This is the process of practicing Yog. One must have a concept of that being who is more powerful than Nature and man and at the same time, invisible and nearly incomprehensible. Those who seek, find and so, those who make it a habit of thinking about this being who is supreme, gets connected to him (God) due to that habit. To find him (God) is not possible materially or physically and so, habits of such thinking make his perceptive powers more subtle and acute. Thus he begins to perceive (receive) God although he may be doing or engaged in various activities and without getting inclined towards anything. So anyone who may be thinking of Yog must first form a concept of God within himself.

* The power of thought, in the long run, is greater than any other human power (Bertrand Russell).

* The beginning of good things is good, the progress better, the end best (Francis of Sales).

* The Secret of success is constancy of purpose (Disraeli).

7 … like a lamp which does not flicker in a windless space; it is an accepted example of a Yogi, by practice of Yog, whose intellect is controlled on his Soul" (ch.6, sl.19).

This is a simile to show the steadiness of intellect of a Yogi. Even though one may practice Yog, how can he control his intellect on his soul? Yogis perform Yog to get connected with God all the time. This is done to make them detached from consequences. Detachment from consequences is required to free the soul from rebirth. So, one's intellect or his thinking capacity must be centred in the freedom of his soul. Only then can he practice Yog. If he deviates from this thought then, his practice of Yog will also be broken. Thus, his intention of practicing Yog is like the lamp protected from wind. So, anyone who may be thinking of practicing Yog must first think out why he should ever practice Yog.

8 … in his (God's) opinion, (practicing) Yog (is difficult) for him whose mind is uncontrolled. (For him the soul) is hard to find! (but), whose mind is controlled (and who) tries through proper means, receiving the soul is possible" (ch.6, sl.36).

This proves that steadiness of mind or Sthitopragya, and Yog go hand in hand. Refer to ch.6, sl.19 wherein the Lord spoke of steadiness of thoughts of the Yogi. And for such control of one's intellect or thoughts, one must practice Sthitopragya or steadiness of mind. Receiving the soul means perceiving the soul! How is the soul a factor in Yog? Because, the main purpose of practicing Yog is freedom of the soul from rebirth. If the mind is unsteady then, thinking and searching of the soul is hard. If the soul is not thought of or perceived then, practice of Yog has no reason.

* For it matters not how small the beginning may seem to be. What is once well done is done for ever (Henry David Thoreau in "Civil Disobedience")
* A hard beginning maketh a good end (John Heywood).
* The mind becomes what you teach it to become (M. Premchand in 'Godaan').
* "See carissima, there is more than one way to the square.Life is like that.If you can't reach your destination by one road, try another" (Elsa Shiaparelli's father, in Elsa Shiaparelli's "More than one way to the square", pp444 from, H.T.L.W.L)

9 … no yogi becomes fascinated after knowing about these two ways. Therefore Arjun (men) should be infused with yog at all times" (ch.8, sl.27)!

What are these two ways? That of leaving the earth (by the soul) as laid down in the Vedas (scriptures) and spoken of in ch.8, sl.26 by the Lord namely, the path of

brightness from where the soul does not return and, the path of darkness from where the soul returns. Now, why does not any Yogi become attracted (to these theories) after knowing about those two ways of death? Because he knows that if the person is attached to consequences during his lifetime, no matter how many times he dies in the bright period, his soul will never be freed from consequences. The reverse will be the case if he dies in the dark period but is detached from consequences. And, Yog is a great way to get detached from consequences. Therefore, the Yogis do not get fascinated after knowing about these two paths of leaving the earth by the soul.

* In the long run men hit only what they aim at (Henry David Thoreau in 'Walden').

10 … he (God) told Wiwoshan about this Yog which is perpetual; Wiwoshan told it to Manu; Manu told it to Ikshaku" (ch.4, sl.01).

Wiwoshan is the Sun-God! The Sun is only a star, inanimate. Then how come God told about Yog to the Sun? Note the word 'perpetual' in the shloka! Early Hindus worshipped Nature and designated every planet and phenomenon as God. And so, they also worshipped the Sun as Sun–God. Now, Manu is believed to be the earliest progenitor of man. Naturally Manu was overwhelmed by Nature and Natural forces and so, worshipped that brightest star or Sun thinking it as God and his (Manu's) saviour. Thus, reverence and submission before a supreme power became men's habit which got ingrained in him. Then, Ikshaku was a king known for his virtues. Naturally Yog is a practice for virtuous people, for the vile cannot think of a soul in them. And so pursuing his virtues, Ikshaku found a method of placing himself under God–that followed by Manu and practiced by the descendents of Manu over time–Yog or getting connected with God. This shows the perpetuity of Yog on this earth. They (Manu, Ikshaku, etc.) got connected with the Sun – God through the worship of the Sun. So, Yog is not a new thing among humans. Men's idea of getting connected with God or the supreme power is immanent in him from the start or, getting connected with God all the time. But only those who can think of a Supreme God and believe in him (God) can practice Yog. What Yog Manu and Ikshaku practiced then, it was in the form of worship (of the Sun held as God). What the Lord is prescribing in the Srimad Bhagawad Gita is KarmaYog or Yog while doing work in compliance with one's dominant Guna.

* All is flux; naught abides (Herakleitos).

11 … without Yog, Sanyas (abandonment) is but to get sorrow. (That) pious man who is (connected with God) through Yog very soon receives the Supreme Being" (ch.5, sl.06).

Receives means perceives the Supreme Being. This shows the importance of Yog in cases of abandonment also. If a man abandons everything then, maintaining his body will be difficult. So he cannot abandon everything. Something which he abandons 'revert' to him due to his attachment to them! Thus, abandonment in his case is short lived. But if he abandons consequences of work by working and doing his allotted works then, he will not get caught up in any consequence (of work) and will also be performing Sanyas (that of abandoning consequences). And once he abandons consequences, his mind becomes free from the 'Seizures' and anxieties, imaginations and fascinations experienced by those who cling on to consequences. Then it (his mind) becomes purer, delicate and mellowed to perceive such subtile and nearly incomprehensible things as God.

12 … through which all existences have originated and are enclosed; worshipping him (that which creates the existences) through one's own work, men receive accomplishment" (ch.18, sl.46)!

What is this accomplishment? Making his soul fit for freedom from rebirth! What is this 'thing' that gives birth to and encompasses all existences? God or the Supreme Being! What is meant by 'one's own work'? It means those works or exertions that come naturally to him emanating from the dominant Guna in him. How can one worship God through his own work and not through any rites, rituals and ceremonies? Rituals and ceremonies are a common method of worship of God among all the people. Through these means of worship, men show reverence and belief in God. But they also take up some time of the worshipper and connect the worshipper with God for a certain time of the day only (the greatest connection happening at the time of worship). This leaves his mind free to wander and fall to gratification making him attached to consequences. But the Lord in this shloka is speaking about Yog or getting connected with God 'all the time'. And naturally, men don't have time to worship God (through prevalent methods and practices) all the time of the day. He needs to work to maintain himself. Thus, he needs to worship God while working because all through the day, he cannot lie still without working. So, there must be a way by which he can work and also worship God without hampering his work. Yog is the best form of worship in this case. When he will practice Yog then, he will be doing his allotted work and at the same time, recalling God through his mind. This will save him from attachment to consequences which forms naturally when one is concerned

about the result or outcome of his work. And detachment from consequences makes one's soul completely free from rebirth. So this form of worship (Yog) is being prescribed for one's complete freedom of his soul.

* This very remarkable man commands a most practical plan: you can do what you want if you don't think you can't. So don't think you can't, think you can (Charles Inge; "On Monsiur Coue'")

* Whatever Nature has in store for mankind, unpleasant as it may be, men must accept, for ignorance is never better than knowledge (Enrico Fermi)

Conclusion

One Road there is, signposted in this wise: being was never born and never dies. Four squares, unmoved, no end it will allow. It never was, nor will be; all is now, one and continuous. How could it be born or whence could it be grown? Unbeing? – No–That mayn't be said or thought; we cannot go so far ev'n to deny it is. What need, early or late, could Being from unbeing seed? Thus, it must altogether be or not (Parmenides).

The following are the Shlokas which support the Lord's advice to Arjun (men) about the concept of perpetual yog:

1. … this is his (God's) basest form. But there is his (God's) another superior Nature by which this world and (its) existences are sustained and which Arjun (men) should try to perceive" (ch.7, sl.05).

2. … attempting this will neither ruin one nor diminish (that person). Even a little of this religion will deliver one from great fear" (ch.2, sl.40).

3. … one who is connected through his intellect, he can get deliverance in this life from both good and bad consequences. Therefore, Arjun (men) should engage himself in works through Yog. Yog is the skill in all works" (ch.2, sl.50)!

4. … a man should control them all and think only about God; verily, whose sense organs are subdued, his wisdom is steady" (ch.2, sl.61)!

5… as (one) has no attachments towards gratification, he receives happiness within himself. (one) whose intellect is deployed in the knowledge of the Supreme Being, he enjoys imperishable happiness" (ch.5, sl.21).

6. … that (person) who with the mind and intellect always thinks about the Supreme Being, gets connected through that habit without inclination towards any other thing and receives the divine, greatest being" (ch.8, sl.08).

7. … (one should) always think (about him – God) who is omniscient, the oldest, smaller than an atom, an astringent of all, whose form cannot be comprehended, who is bright like the Sun (and) beyond darkness" (ch.8, sl.9).

8. … the way Arjun has seen God, this vision is not possible through the Vedas (Scriptures), or penance, or charity or through rituals. But to know, feel and see the real (form of the Supreme Being) it is possible through devotion that is of some other kind" (ch.11, sl.53-54)!

9. … one who thinks of the Supreme Nature of God; who is devoted to him (God); who remains busy in works of God; who is free from any attachment; who has no enmity; who (is equal) towards all existences; he perceives the Supreme Being" (ch.11, sl.55).

10. … Arjun (men) should deeply engage his (men's) mind on him (God), use his (men's) intellect on him (God). After that, he (men) will reside in him (God), (there is) no doubt about it (ch.12, sl.08).

11. … one who sees equally placed the permanent, indestructible Supreme Being in existences (and also) in those that can be destroyed, he sees in the real sense" (ch.13, sl.28).

12. … with eyes of knowledge, those who know about such differences between the body of an existence and the owner of the body, get freedom from the Gunas (Natural dispositions); and thus move near the Supreme Being" (ch.13, sl.35).

13. … he who knows him (God) without any doubt as the Supreme among entities, he is an enlightened man. (He begins) worshipping him (God) in every way" (ch.15, sl.19).

14 … through which all existences have originated and are enclosed; worshipping him (that which creates the existences) through one's own work, men receive accomplishment" (ch.18, sl.46)!

15. … one, who fully comprehends the Supreme Being, receives Supreme Devotion to the Supreme Being. He is self– satisfied and at peace with all other living beings. He does not expect (anything) nor sorrows (ch.18, sl.54).

16. … one who knows about the Lord's divine type of Birth and works as it were, renouncing the body, receives him (God) and not has to take rebirth again "(ch.4, sl.09).

17 … verily, Arjun (men) will receive him (God) if he (men) thinks about him (God), becomes God's devotee and, worship him (God) with salutations …" (ch.18, sl.65).

This work shows that Gita's ideas of religion do have a philosophical validity

Dr. Nirupama Bhattacharya,
M.A. (Triple), Phd.
B.Mus;
Associate Professor and H.O.D, Deptt.
Of Philosophy,
Sibsagar College!
Eminent Writer

TO WHOM IT MAY CONCERN

This is to state that I have gone through the manuscript titled "the essence of the Bhagabad Gita: the concept of perpetual Yog" written by Sri Indrajyoti Dutt. I feel that this is highly readable and will be beneficial for today's generation.

Dr. Protim Sharma, M.A, Ph.D,
Associate Professor of English
Dikhowmukh College, Sivasagar
06/06/2016

With Best wishes!

I have read with interest the manuscript 'the essence of the Bhagabad Gita: the concept of perpetual Yog' and I must thank the author Sjt Indrajyoti Dutt for his noble purpose and assiduous rather herculean endeavour.

I must admit that I am not at all conversant in Subjects like God, religion and great treatise like Bhagawat Gita etc. But anyway I must admit that Sjt. Dutt's book has enlightened me to a large extent and anybody who is interested in theology, the gems of Indian thinking and, implementation of age-old wisdom in our present context should read this and such other books.

I wish Sjt Dutt's this book and his future productions all success.

Imran Shah
Eminent writer and
Ex-president of Assam Sahitya sabha, Sivasagar
18/06/2016